ZIONS HERALD

New England Methodist Monthly

Andover Newton Theological Library
OCT 7 1957
NEWTON CENTRE, MASS.

SEPTEMBER 1957

WORLD ORDER

The Churches and The Newly Developing Countries

The Christian churches of the Western World and particularly of the United States have come to a new period of pioneering.

Our American forefathers in the 17th century felt the challenge to penetrate the new geographical frontiers of the continent they had begun to settle. We feel the challenge to explore new social frontiers of co-operation among the nations.

In the early 19th century there was an interest in the non-western world set in motion by the reports of travelers, the profits of traders and the work of missionaries. Today we feel this interest at flood-tide, fed by many international associations and enterprises, and increased by many of the most significant events of our time.

Importance of the Non-Western World

The rise in the importance of the non-western world in participation in the family of nations is one of the most epoch-making aspects of our period. The newly developing areas of the world—which include most of the inhabited earth outside the United States, Canada, and Western Europe—are coming to an altogether new position in the minds of those who contemplate the future of the planet.

The change that is occurring in world outlook is momentous. Great areas, cultures, and peoples, who are prevailingly non-white, that have been out on the periphery of thinking, are coming in toward the center of world events and thought. As they continue this movement they change the focus and the proportions in which other parts of the world picture are seen. What has been aptly called a Copernican revolution is taking place in our thinking about world affairs.

The Newly Developing Countries

It is against such a background that we of the churches in western lands must see our relationship to many of the newly developing countries. We have in mind particularly the countries of South and South-east Asia, Africa, the Middle-East and Latin America.

We speak of them as "newly developing" because many of them have been living in a relatively static condition for generations. Many of the traditions, customs and social systems, more ancient than those of the West, which bound their peoples together looked toward the past, and did not foster change.

But now the peoples of these countries are on the march. Many influences have made them want a better life for themselves and for their children. Among these influences, those generated by Christian missions have a foremost place, and western Christians should be in the vanguard in recognizing the needs and aspirations of these peoples.

Multitudes among them are hungry and want food. They are sick and want health. They are illiterate and want the knowledge that will enable them to use papers and books. They live by farming; they want industries. They have been dependent on colonial powers; they want independence. They are for the most part non-white; they want freedom from discrimination based on race and color.

Their deepest desire, often unspoken, is to be recognized as persons of equal dignity with all other persons of the earth.

Foreign Aid

That the basic aspirations of these peoples are, in the main, justified and should come to fruition, is recognized by the foreign aid programs of the United States and other countries and in the economic and technical assistance activities of the United Nations. Because the "aid" programs of our government serve various purposes—military, political and economic, they are the subject of controversy and confusion. The leaders of our nation, including Presidents Truman and Eisenhower, have acknowledged that these programs have their origins not only in national self-interest, but that they have their ultimate roots in the sense of moral obligation we feel to help other peoples of the earth, with both our knowledge and our substance, to achieve a better life.

Apart from all other considerations this sense of moral obligation will remain. It arises from the workings of conscience, stimulated by the continuing influence of our Biblical faith. For the Bible asks: "If any man has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" And Jesus says, quite pointedly, that "everyone to whom much is given, of him will much be required."

Responsibilities of the Churches and their Members

The churches have grave responsibilities for the continuance, expansion and effectiveness of these "aid" programs by our government. More than other organizations, the churches should show concern for the permanent needs of the people of the newly developing countries.

The churches should subject to critical judgment and balanced perspective such public policies as seem animated by eagerness to provide funds for guiding missiles and at the same time by reluctance to provide such funds for guiding the development of human beings.

The churches should encourage their own youth to enter upon careers of foreign service. More than ever, Christian laymen must be interpreters of what the Christian heritage means in the partnership of all peoples of the world.

The churches should continue to evaluate and emphasize the role and importance of the United Nations, its specialized agencies and other international organizations in dealing with evolving problems among nations at various stages of development in a world of rising aspirations.

The churches should help educate both their own constituency and the nation at large on the momentous nature of the issues before us. The future of a billion human beings in the newly developing countries is likely to be affected by the choices which Christians of the United States make in this mid-century period.

Above All

The churches can point out and help us to accept the spiritual requirements of pioneering in this new phase of the task of working for world order. Pioneering has always required an unusual combination of qualities: Commitment, boldness, tenacity and willingness to learn from experience. In addition to such qualities we shall need for this special task, both for our steadying and our encouragement, a vision not only of a better earthly city, but of the City whose Builder and Maker is God.

> "He will not fail or be discouraged
> till he has established justice in the earth;
> and the coastlands wait for his law."

ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 135 No. 9 September, 1957

In a Sentence 1

Editorials 2

From Our Readers 4

World News 5

Methodism 8

At "The Ridge" 12
by Warren C. Carberg

World Council Meets 14
by James R. Uhlinger

From the Cabinet 16
by Alfred G. Hempstead

Two Sturdy Wesleyans 16
by Emory Stevens Bucke

Along the Asbury Trail 17
by J. Rex Shepler

Procedure for Funeral Arrangements 17

Clergy Opposed to Parsonages Next to Church 17

Dilemma and Diplomacy 18
by William J. Cook

Smokestacks and Steeples 19
by Clair M. Cook

Area Churches 20

Yankee Methodist Family 22

The Higher Call 22

Calendar Clippings 23

Bookcase 24

John David Erb, *Acting Editor*
Warren C. Carberg, *Feature Editor*

Regular Contributors

Esther M. Clement
James Edward Doty
Howard H. Hare
Georgia Harkness
Thelma F. Knox
G. Vaughn Shedd
John Rex Shepler
Emerson Wesley Smith
Luther A. Weigle

Subscriber to Religious News Service and Ecumenical Press Service. Member of the Associated Church Press.

Published monthly by the Boston Wesleyan Association at 581 Boylston Street, Boston 16, Mass. Second Class mail privileges authorized at Boston, Mass. Telephone Boston, KE 6-5160.

No payment is made for unsolicited manuscripts.

Subscriptions: one year, $3.00; two years, $5.50; three years, $7.50. Foreign, $4.00 a year. Single copies, 25 cents.

Printed at the Industrial School for Crippled Children
241 St. Botolph Street, Boston

In a Sentence

"It is a great joy for us that we can work increasingly among the youth in many ways."
(Bishop Lajos Ordass, Primate of the Hungarian Lutheran Church, speaking of the church situation in Communist Hungary.)

•

"In God We Trust" now added to dollar bills signifies more realistically the desire to bring God and Mammon together.

•

"We help the teenager become a young adult and we help the elderly, but nobody helps the middle adult, and that's a critical period."
(Quote from Dr. Seward Hiltner speaking recently at a school for Presbyterian pastors.)

•

The real value of Billy Graham in New York City will be seen when at least 12 good, strong men emerge from the estimated campaign attendance of 2,131,600 (56,767 decisions) to change the character of the city.

•

"Is he worthy of Jesus Christ who seeks to avoid austerity and discipline and tries to live in religion as if he were a man of the world?"
—Pope Pius

•

"The vocation of the church is to serve people in the world and to transform the world. To be sure, the church has a life of its own and a form of its own, but it does not exist primarily to be absorbed in its own internal problems."
—Dean Walter G. Muelder

•

"Unless the true message of a redeemed soul and life becomes the result to justify the 'boom' through which we are passing, it may well become a big religious 'bust.' "
—Kinsey Merritt
Vice-President of Railway Express

•

"Communists settle accounts with their opponents not because they have committed crimes, but because they are opponents."
—Milovan Djilas

On the Cover

A moment of relaxation. Youthful members of the Officers' Training School at Rolling Ridge, North Andover, Mass., enjoy a few lighter minutes in the courtyard of the conference center as they listen to remarks from Theodore Jungas of Worcester, Mass., dean of men.

(Boston University Photo Service)

Editorials

We Are Teachers

Books are appearing under the arms of our young people, there is football practice on the athletic fields, mothers have a little space of leisure at home, father worries more about the bills—school has started.

It has not started for everyone. Troops are keeping some students out of school. Teachers are delaying the opening by a strike for salary adjustments. Special cleaners are mopping up after a vandalism raid. In some places equipment is poor and inadequate, class rooms are crowded, discipline is difficult, but the old progress of transmitting knowledge to both receptive and dull minds is under way.

We parents and adults are intrigued by the whole educational process and we are amazed at what the youngsters are learning. But, we also know that there are many of the essentials of living which our children will never learn in school.

Religion, for example, will be avoided with the tragic result that the young person builds an educational framework without that which will give it purpose and solidarity, hope and trust. Even in schools of religion the living of personal relationship with God gives way to specialization in Old Testament, New Testament, Greek, Hebrew, Aramaic, etc., so that those most highly skilled are sometimes the poorest examples of living personalities filled with the Spirit of God. We will have to teach our children, mostly by example, what life with God promises.

Discipline, that which shapes life into its finest design, will not be learned in school. In fact, the very absence of it is easily observed in most class rooms, in study habits, and in student-teacher relationships. We are the teachers of discipline in the younger generation. Not in unreasonable demands, but in insistence upon the use of will power in the developing mind of our youth, do we teach the method of firm decision, taking a stand, and the power of a simple direct "yes" or "no."

Patience, which waits for adequate preparation before demanding responsibilities and rewards, will not be learned in school. There will be a desire to start at the top at too young an age, to demand recognition out of balance with contribution, and a certain willingness to get ahead as rapidly as possible at all costs. We are the teachers who will have to instruct our young maturing minds in the necessity for patience.

Hard work, the sure way of outstanding accomplishment, is not always learned in school. Our students are becoming addicted to the push button, the short day and, too often, the way of bluff. And they get away with it! They emerge with a deep distaste for work—real hard work. We will have to teach our young students how to become acquainted with hard work early in life. We dare not instruct them in the easy way of avoidance, but the difficult, and rewarding, way of working until they are really tired.

Individuality, that which makes a person, is seldom learned in school. Instead conformity is learned. It is the thing not to be different, but to wear the haircut, use a cut-to-order language, listen to the same songs, and express the same arguments. We are the teachers of individuality which will keep our young students from growing up in a field where the heads all sway in one direction as the wind blows. We are the teachers who lead them to self-decision and personality strength where they express what they really are.

Giving, that quality of response to life which gives it ageless value, is not often learned in school. Rather the modern student is apt to learn the stingy and destructive technique of taking. The idea that knowledge itself is for the purpose of taking more from life, instead of giving more to it, is prevalent. Our students all too frequently learn to impoverish their lives by being only the receiving end. We will have to teach our growing pupils that the way of giving is the way of purposeful living.

It is difficult for all of us, parents and adults, not to look down, from various heights, upon our students, for we know that regardless of their high test ratings, they have not yet learned what we call "experience." We need to teach them from our own.

"I See No Harm"

Recently we were talking with a teenager (using the term in its best untainted meaning) about the type of music which is being played loudly into the listening ears of young people. We even mentioned, hesitantly, the quality of literature which is being read in volumes and the kind of pictures in certain magazines and on the home screen. We dared to mention certain advertising with its cheap coloring of some of the finest things in life.

The teenager discussed with some consistency and, at times, unusual wisdom and insight. Then, growing tired of the discussion, said, "I see no harm

in it," and thus uttered the real wisdom of the whole matter. For, the fact of the matter is, the grave danger of the cheapening of human values in maturing lives is the subtle and persistent way in which these influences build a whole attitude in the teenager while all the time he can "see no harm in it."

We believe in young people to the extent that we know they will not do what they know is harmful except in rare instances of released energy or unguided expression of dominating urges.

One of our greatest challenges and responsibilities, as parents and teachers, is to remove the perishable ingredients which turn youth into rotten adulthood. Wipe out the harm which our teenagers cannot see, but which will destroy them.

Merging

The Oberlin conference on "The Nature of the Unity We Seek" will speed up a total process of merging which has been going on in Protestantism during the last forty years.

A complete report of the Oberlin conference will be in the next issue. For the present, it is well to take a backward look at what has been accomplished in the merging of Protestant denominations.

There are, under the present form of division, three basic types of church government: episcopal, congregational and presbyterial. There is, then, the obstacles of central authority, local autonomy, and authority in groups of churches. These and other major differences have to be met in any merging of churches.

Nevertheless, in 1918 three Lutheran groups merged to become the United Lutheran Church with a constituency of more than 2,000,000.

Twelve years later, the American Lutheran Church of 1,000,000 members was formed to a three-way merger.

In 1925 the Methodist, Congregational and Presbyterian churches formed the United Church of Canada.

The three branches of American Methodism united in 1939 to form The Methodist Church with a membership of nearly 10,000,000.

The latest merger in this country took place in June, 1957, when the General Council of the Congregational Christian Churches united with the General Synod of the Evangelical and Reformed Church and took the name of the United Church of Christ. The new body has a membership of more than 2,000,000.

The co-operation of churches in local communities and on national and world levels, plus the gradual widening of theological views, have made mergers easier and will encourage them in the future. As one authority has recently written, "Time has had a solvent effect on Protestant theology. A century ago if a man called himself a Baptist or Quaker one might make conclusions about his theology. This is no longer true."

The merging of Protestant churches is being hastened because of the growing presence of the Roman Catholic Church, the desire to speak with one powerful voice on major issues involving all of mankind, the desire to express the will of Christ that His Church be one, and the sense among the members of the congregations that, after all, we are trying to be loyal to one and the same God, anyway.

Yet, there is always the danger of losing individual distinctions which are basic in the natural dissimilarities of each person. The expression of individual differences, the liberty to initiate new insights, the freedom to go one's own way are prerequisites for the fullest development of humanity. If the Church of Jesus, the Christ, does not uphold this divine outlet of being a self then it may be lost entirely.

To form any type of federation or council or merger is to destroy, and encourage future destruction of, individual distinctions. This is not necessarily detrimental, but it certainly opens the way for centralized power, as well as efficiency; for uniformity, as well as unity; and for less personal interest, as well as greater group interest.

With all of the advantages of church mergers it must not be overlooked that four churches on the corner may reach a greater portion of the population and do more good than one big church united, not only physically and theologically, but also in complacency.

Change

Change moves.
Those who push it
Often slip and fall on their faces.
Those who hold it
Often stand firmly and sprain their backs.
Change moves
Too slowly for the young,
Too surely for the old.
Change moves.
The stubborn,
The radical,
The innocent,
Get hurt.
Those who move with change
Feel the growth of mankind —
Know the purpose of God.

—J. D. E.

From Our Readers

Grows Better

ZIONS HERALD grows better each month. . . . The editorials in the current issue are stimulating and exceptionally good. I especially appreciated your remarks on the Christian ministry as a great and satisfying vocation.

FRANCIS C. WILSON
Pastor
Epworth Methodist Church
Worcester, Mass.

Mary Type of Beauty

The current issue of ZIONS HERALD has just come to my house and it is one of the best.

Among other things I was attracted to the picture of the young Arab mother and child. One thought that came to me was that she probably looked much more like Mary, the Mother of our Lord, than do most of the concepts the artists have put on canvas. Teutonic or Nordic beauty, with the blond hair and blue eyes, is wonderful, but this girl represents the type of beauty usually found in the Middle East.

Your few lines on the 922,000 Arab refugees in the Middle East, and their being "an important contributory cause of the present-day tension," also interested me.

One of the important words in their vocabulary is "justice" and I fear it often includes "revenge." When I visited Arab countries about five years ago I heard everywhere the statement that foreign aid had come to the Israelis in the largest amounts per capita of any country helped by the U.N. or by the United States, while aid given to the Arab nations was the smallest per capita.

Right or wrong, this is part of their thinking and has led to the resentment that has opened another door to communism in Syria. A recent book refers to Russia's "nibbling" policy and Syria seems to be the latest nibble.

H. NEWTON CLAY
Minister
First Methodist Church
Westfield, Mass.

Has Seen Many Changes

I have noted many changes in the appearance and editors of Z. H. since it began to appear in 1886 in my father's house in Milford, Mass. He was a steward and librarian in the Milford Methodist Church.

I entered Wilbraham Academy in 1891 and Boston University in 1895.

I returned to Milford in 1899 and entered Church and Town Life until 1946. Came to Durham, N. H., with my wife to live with our son, William H. Hartwell, who is a professor of physics in the University of New Hampshire.

The regular appearance of ZIONS HERALD is a constant pleasure as it records the progress of the Kingdom among Methodists.

ALLEN A. HARTWELL
Durham, N. H.

Preached in Warsaw

Just two days ago I returned from Europe, one month of which was within the Soviet Union where I traveled over 10,000 miles. We concluded with a conference with Khrushchev lasting 2½ hours on our final day in the Soviet Union.

. . . the itinerary was carried out with the exception that some dates within the local travel were modified due to bad weather and other factors.

A week ago, July 28, I preached in Central Methodist Church in Warsaw. And, also preached in Baptist churches in Russia clear down to Stalingrad where the church, as usual, was packed with people climbing in the windows around the sides.

My real purpose in starting this letter was to express appreciation for inclusion of a note and the photograph as I conferred with Senator Sparkman. ZIONS HERALD has always been of constructive service to the Board of World Peace.

CHARLES F. BOSS
Executive Secretary for UN and Intergovernmental Affairs, Board of World Peace of The Methodist Church, New York, N. Y.

Airtex Modern Elastic
STOCKINGS

Lightweight
Comfortable
Invisible

TWO WAY S-T-R-E-T-C-H

Heavyweight for severe cases

For Smartly Dressed Women
For Well Groomed Men

For Measure Blanks
Write to
Worcester Elastic Stocking Company
58 Front Street
Worcester, Mass.

"WHO SAYS I'M NOT A MODEL FATHER?"

World News

"Minutes of Prayer" Series Produced for TV

A cross-section of 365 one-minute color non-sectarian prayer films for TV, believed to be the first of their kind, were previewed for the press at the Guild Films Company in New York.

Called "Minutes of Prayer," the series was prepared by Hollywood producer Lew Kerner, who said he was advised by clergymen. He has spent three years on the project and completed 224 units so far.

The 16-mm. films will be distributed to commercial TV stations for spot broadcasting on their public service time and

Each prayer is recited by an unidentified person against a background of music by either choirs, organs, orchestras or soloists. To obtain the proper pictorial background, Mr. Kerner took his cameras to churches, synagogues, temples, museums, farms, factories, schools and well-known "beauty" spots.

A spokesman for the Guild Films Company, which will distribute the films, said the color photography will create as much of a "worshipful mood" as the spoken words. He added that more than 200 stations have already expressed interest in telecasting the series.

"Presbyterian Life" Attains 1,000,000 Circulation

Presbyterian Life, official bi-weekly of the Presbyterian Church in the U.S.A., has reached a circulation of 1,000,000, it was announced by Dr. Robert H. Heinze, its associate general manager.

The millionth subscription, beginning with the August 10 issue, went to Mr. and Mrs. Charles Franz of Turtle Creek, Pa., members of Beulah Presbyterian Church in Pittsburgh.

Mr. Heinze said the publication has the largest circulation of any Protestant religious journal in the world and is the first to have a million subscribers.

Robert J. Cadigan of Swarthmore, Pa., has been the magazine's editor and general manager since the first issue was published Feb. 14, 1948, with a circulation of 69,000.

Seminary in Ghana

The African Methodist Episcopal Zion Church, an American Negro body, is planning to build a seminary in Ghana to train Ghanaian ministers and lay leaders. Bishop Daniel E. Pope, who has charge of the church's work in West Africa, said the church will also build a number of clinics in Ghana. Another plan calls for sending four Ghanaians to be trained in the U.S., two as ministers and two as lay leaders.

Church-Related Colleges Get Grants

Nine church-related colleges, eight of them Roman Catholic, have received grants to provide scholarships for public health service workers to receive special training. The grants were made by the U. S. Public Health Service.

The agency said the institutions, number of scholarships each will give and the amounts of each grant were:

Boston College School of Nursing, 12, $32,544; Catholic University of America, 9, $33,890; Duquesne (Pa.) University School of Nursing, 1, $2,598; Loyola University, Chicago, 2, $5,750; Marquette University College of Nursing, 6, $18,862; St. John's University, Brooklyn, N. Y., 2, $9,900; Seton Hall University School of Nursing, South Orange, N. J., 3, $9,480; and Incarnate Word College, San Antonio, Tex., 1, $3,340.

Emory University, Atlanta, Ga., a Methodist school, received one scholarship for $3,345.

Grants also were made by the government agency to six other private colleges and eight state universities.

An End and a New Beginning

The Presbyterian Church in the USA has ended 130 years of Missionary activity in Thailand by turning over all its property to the Church of Christ in Thailand. Included in the transfer were churches, major medical establishments and agricultural training facilities. The 69 Presbyterian missionaries in the country will become fraternal workers under the direction of the Thai Church.

The Presbyterian Church will continue to contribute $370,000 to the Thai Church each year, the amount of the present missionary budget. The development in Thailand marks the fifth time in recent years that the Presbyterian Church, USA, has turned over an entire mission field to the indigenous church.

Transfer of Mission

The United Church of Canada will this year transfer to the Trust Association of the United Church of Northern India more than 200 buildings (churches, schools, colleges, hospitals and residences) which have been built up over 80 years of missionary service in India.

The properties, located in various areas of the central part of India, are estimated to be worth more than $2,000,000. In announcing this action, the Rev. Dr. D. H. Gallagher, Secretary of the United Church's Board of Overseas Missions, said that the transfer of the properties to the Indian Church culminates a long-range policy of the Canadian Board to give more authority to the indigenous Church.

A Finger-Phono

A small, hand-turned phonograph which will bring the Scriptures to many thousands of illiterates, underprivileged and neglected groups throughout the world, is now being made available by the American Bible Society. This machine, the result of many months of experiments by Dr. Gilbert Darlington of the Bible Society, plays records on which Bible readings have been recorded. In this way a reading from the Scriptures in any language may be heard.

The finger-phono, as developed by the American Bible Society, is an improvement on a hand-turned phonograph of the Radio Corporation of America, with a new tone arm and an improved sound box. The records, made of filled flexible vinyl plastic, have an audio frequency range of from 500 to 5,000 cycles per second. Now any man with a finger to operate this phonograph can bring the Good News of the Gospel of Jesus Christ to millions who cannot read.

Ten dollars will supply three kits of machines and a supply of records and needles.

Complete Microfilming of Vatican Library Manuscripts

Microfilming of over 600,000 ancient manuscripts in the Vatican Library has been completed.

The project, which took about four years, was financed by the Knights of Columbus Foundation for the Preservation of Historical Documents of the Vatican Library. The microfilming was done with special equipment brought from the United States. It involved making about 7,000,000 photographs and some 3,000,000 feet of microfilm.

The microfilmed reproductions of the Vatican collection will be housed in the $4,000,000 Pope Piux XII Memorial Library at the Jesuit-conducted University of St. Louis in Missouri. Groundbreaking ceremonies for the library were held last January and the building is expected to be completed in about a year.

St. Louis will be the only place outside of Rome in which the copies of the Vatican manuscripts will be available. The manuscripts cover such subjects as philosophy, theology, Latin and Greek classics and historical research in Asiatic countries. The languages of the manuscripts include Latin, Greek, Syriac, Coptic, Hebrew, Arabic, Persian, Armenian, Slavic and Gaelic.

"Many of the manuscripts are of great importance to the Church, and have now been preserved for posterity and the edification of coming generations," the Vatican Radio said in announcing completion of the project.

Scholars consider the Vatican Library to be one of the richest storehouses of knowledge and culture in the world.

Action on Pornographic Magazines Urged

America is in the grip of a sex obsession that has led to a flood of pornographic magazines on its newsstands openly advocating a libertine philosophy of life, a Methodist minister told a Southern Baptist conference on indecent literature.

The Rev. Ralph A. Cannon of Spartanburg, S. C., a member of the Methodist Board of Temperance, said the number of salacious magazines had increased ten-fold since he began a study of the newsstand situation for the South Carolina *Christian Advocate* in June, 1955.

The conference Mr. Cannon addressed was sponsored by the Southern Baptist Convention's Christian Life Commission. It is the first such denomination-wide conference under the auspices of a major Protestant denomination in the United States.

"It isn't nudity to which we object," Mr. Cannon said. "After all, the *National Geographic* magazine pictures nudity from time to time. It isn't just rough language; many legitimate writers use that for realism. What we object to is the philosophy that these magazines seek to promote, the idea that pre-marital chastity and marital loyalty are ridiculous and outmoded concepts. These magazines glorify prostitution, openly advocate adultery, and offer specific and detailed advice as to techniques of seduction. This attack on Christian morality must be answered by our churches."

Protestant World's Fair Pavilion

Formation of an international committee of laymen to support the Protestant pavilion at the 1958 Brussels World's Fair and to help in planning its program and exhibits was announced by Ella Harllee, the committee's acting secretary. She is a staff member of the Washington Federation of Churches.

The pavilion, now under construction, will be mainly of brass and aluminum, in prefabricated form, so that it may be used later elsewhere for religious gatherings.

The more than 30 million visitors who are expected to attend the fair will have access to its circular church, its exhibit halls and its varied displays. Theme of the pavilion will be "The New Humanity," and its exhibits and programs will present the Biblical understanding of man "as seen in the light of Jesus Christ."

Featured at the pavilion will be worship services of many types, discussion programs in several languages, speeches by world famous Christians and presentations of Christian music, art, drama and films.

Sponsored by the Belgian Federation of Protestant Churches, the project will be under the direction of Pastor Pieter Fagel of the Dutch Reformed Congregation in Brussels, and Pastor Jacques Harts, who directs the World Council of Churches' Service to Refugees in Belgium.

According to Pastor Fagel, the $120,000 project will be supported by a number of Protestant groups around the world, including the United Bible Societies which plans a special Biblical display.

Miss Harllee said the World Council of Churches has indicated its support for the pavilion. She said its Department of Information was already at work advising on publicity, programming and exhibits.

A Vatican pavilion at the Fair will be known as the "Town of Christ." Archbishop Efrem Forni, Papal Nuncio to Belgium, laid a cross-shaped cornerstone for it last December. It will have a chapel designed to seat 2,000 persons.

The world fair is scheduled to open April 17, 1958 and continue through Oct. 19. Overall theme of the Fair will be "The Nature and Destiny of Man."

Urge Program to Recruit Women for Ministry

A program to recruit women for the ministry was urged by leading speakers at the 38th annual assembly of the American Association for Women Ministers.

But one speaker, Dr. Hazel E. Foster of Cleveland, O., warned that some congregations may seek a woman minister because they don't want to pay her as much as a man.

"Churches that cannot or choose not to pay a salary a man expects may turn to a lady for that reason," she said. "Preachers' salaries are already too low to be undercut."

Dr. Foster said "the idea is still often expressed without apology that women may be sought to serve churches that men consider undesirable or too small." She cited rural churches as "a very frequent example."

"A woman who succeeds in securing a pastorate at all," she said, "is too often sent to a rural community even though her entire life has been spent in a big city. Why? Because a rural church means a small congregation and a small salary."

The Rev. Ruth Sergeant Bast of Binger, Okla., association president, urged that the call to the ministry be presented to female high school and college students "along with other vocations."

"Capable and consecrated young people should be encouraged to enter the ministry," she said. "There are vacant pulpits in every major denomination. How are they to be filled? The answer could be by women as well as men."

World Council Admits Five Churches

Five Churches were admitted into membership of the World Council of Churches by its Central Committee in annual session. They bring the council's membership to 170 Churches in 50 countries.

The new members are the Evangelical Lutheran Church of this country with a constituency of about 1,000,000; the Presbyterian Church of East Africa, with 20,000 members; the Gereformeerde Kerken (Christian Reformed Churches) in Indonesia with 2,300 members; the Burma Baptist Convention, with a membership of 200,000; and the Presbyterian Church of Jamaica with 12,000 communicants.

Membership of the Jamaica body is contingent upon its acceptance of the World Council's Basis of Membership. However, several of the Church's members here vouched for the acceptance.

An application from the Church of Latvia (Evangelical Lutheran), a small refugee body in this country, was not approved on the grounds that its credentials were incomplete.

Women Ministers Urge Total Abstinence

The 38th annual assembly of the American Association of Women Ministers went on record as favoring total abstinence from the use of beverage alcohol.

The ministers also called upon Congress to enact legislation banning interstate advertising of alcoholic beverages.

They urged the support of public servants who oppose the liquor traffic and asked the public schools to include education against alcohol consumption in the curriculum.

The assembly also recommended that churches conduct a continuous program of education on the facts about alcohol "and its deleterious effects on the individual and society."

A resolution on equal opportunity said, "We believe in a genuine democracy that shall secure equality of opportunity for all, regardless of property, caste, race or sex."

The assembly opposed any further tests of nuclear weapons. Another resolution pledged the association to seek a liberalization of immigration and refugee laws.

Congress Approves Clergy Social Security Bill

A bill to extend for two years the period in which ministers, missionaries and members of religious orders may elect social security coverage as self-employed persons was passed by the Senate. It previously was approved by the House.

The measure extends the deadline for election of such coverage (except for newly-ordained ministers) from April 15, 1957 to April 15, 1959.

It also provides that clergymen who erroneously thought they were covered as employees of non-profit institutions will have their coverage legalized. Such ministers will have to change over and pay their social security tax on a "self-employment" basis as do other clergymen.

A 1954 amendment to the Social Security Act permitted ministers for the first time to elect coverage as "self-employed" persons.

The approved bill, sent to President Eisenhower for signature, was sponsored by Rep. Burr P. Harrison (D.-Va.). By means of six pages of complicated amendments, it seeks to cover all instances in which clergymen have become enmeshed in the technicalities of the social security law.

The principal provision would give ministers another two years in which to decide whether they want coverage before the social security rolls are closed to them.

If an election is made, the self-employment tax will have to be paid back to Jan. 1, 1956. In other words, up to $126.00 in "self-employment tax" for the year 1956 (3 per cent of the first $4,200 of income) would have to be paid, in addition to the self-employment tax for 1957—which will be at the new rate of 3⅜ per cent of the first $4,200.

The bill does not change the present provision whereby newly-ordained ministers have up to two years after ordination to decide if they desire coverage.

Christianity Seen as Factor In Ghana Independence

Ghana, the world's newest nation, is an outstanding answer to Communist charges that Christianity is an instrument of Western "imperialism," according to a churchman from the former British colony in West Africa.

The Rev. Peter Kewi Dagadu said in an interview with Religious News Service that "Christianity, in a very real measure, was an important factor in bringing independence to Ghana."

Mr. Dagadu is general secretary of the Christian Council of Ghana, and a member of the standing committee of the UBS.

He said that "Western control worked itself out of Ghana in the very process of bringing our people its civilization and Christianity. Christianity gave the people a full understanding of the meaning of freedom. They could do nothing else but seek to attain it. You cannot seek for freedom until you are developed. By introducing education and evangelism, the missionaries helped open the way for advancement, and that advancement inevitably meant independence."

According to Mr. Dagadu, 25 per cent of Ghana's five million population is Christian, "but there is a steady infiltration of Moslems."

Church Women Called to Crusade Against Indecent Literature

American church women are called upon to join in a crusade against indecent literature.

Dr. Lewis A. Myers, a member of the New Mexico Governor's Advisory Committee on Decency, made the appeal to a conference at Glorieta, N. M., on indecent literature sponsored by the Christian Life Commission of the Southern Baptist Convention. He is editor of the *Baptist New Mexican.*

"The status of women in America," Dr. Myers said, "is being degraded by the rash of new 'sophisticated' magazines which have gained an enormous circulation in a short time on our newsstands.

"The libertine philosophy of sex relations being advocated by these magazines and glorified by them in pictures and text reduce American women to the level of mere instruments of animal gratification."

"It is women who have most to lose from the insidious propaganda which such publications have unleashed upon society," Dr. Myers added, "and it is women who must take the lead in fighting for stronger legislation and better law enforcement to curb pornography."

The editor displayed more than 20 "girlie" and "men's" magazines which he said have attained a circulation of millions of copies a month. He told the Baptist leaders that nearly every article, cartoon and picture in them depicted women "as mere objects for lecherous seduction."

"Gone is the respect we have built up for American womanhood, the pedestal upon which we once placed the feminine sex," he said. "If these magazines are permitted to influence a whole generation of young Americans, the status of women in our society will be set back to the level it was in pagan Rome."

Dr. Myers said that his reaction after being appointed to the statewide committee to study the newsstand problem was to ask, "Where have our churches been for the past decade that a problem like this could grow to giant proportions before we even take notice of it?"

"Our church members simply do not realize what is being sold to teenagers and college youth today," he said. "We now have developed a market for obscene writing in America that exceeds in monetary value the entire amount spent by our churches on religious education in a year."

Dr. Myers' sentiments were echoed by Capt. A. H. Hathaway of the New Mexico state police. He exhibited a box full of obscene "comic books" obtained from school children during the committee's investigation.

"The peddlers of this filth, those who are teaching our children how to be homosexuals or how to have intercourse with a prostitute, wouldn't sell this material to an adult," he said.

"The kids can get it but adults don't even know it exists because it isn't offered to them and they aren't willing to believe that their own children might be buying such things. Parents are letting the wool be pulled over their eyes by these operators."

E. Dale Nettleton, Albuquerque businessman who also serves on the governor's committee, said it is as important to have laws against pornography as against murder.

"Such pornography is destroying the lives of our children and making sex perverts of them," he said. "It is destroying their respect for Christian marriage. We punish murderers but let those who poison our children go free."

Church Adopts Unusual Name

A new congregation in Trotwood, Ohio, has adopted an unusual name: Triumphant Cross Lutheran church.

"This points to the fact that the cross is central in our faith," the Rev. Dudley Riggle, pastor, explained. "Besides, it indicates that the cross is a cross of victory and triumph."

The church is the third in this area to adopt an unusual name within the last two years. The others are Mighty Fortress Lutheran church, and Prince of Peace Church of the Brethren.

Ban on Rice-Throwing at Weddings

A ban on the practice of throwing rice at weddings proclaimed by St. Louis Roman Catholic church drew general approval from clergymen.

The church said in its bulletin that the tossing of rice was a "pagan custom" and, besides, it creates "an awful mess for the janitors."

Actually, pelting the bride and groom with rice is taboo at many churches. Protestant clergymen said their churches discourage the practice.

Methodism

WORLD METHODIST COUNCIL OFFICIALS, MEETING AT EPWORTH, ENGLAND, aided by the Anglican Bishop of Lincolnshire, are shown as they dedicated as a Methodist shrine and hostel the Old Rectory, famous as the home of the Wesleys.
The restored rectory, dating from 1708 when its predecessor was destroyed by fire, was ceremoniously opened June 29, 1957.
Participating in the rites were (l-r, right of microphone) Bishop Ivan Lee Holt, retired, St. Louis, Mo., past president of the World Methodist Council; Dr. Elmer T. Clark, Lake Junaluska, N. C., co-secretary W.M.C.; the Lord Bishop of Lincoln, the Church of England; the Rev. Dr. H. Benson Perkins, Birmingham, England, co-secretary W.M.C.

(Photo by Tattersall)

Famous "810" Address In Nashville Passes

That Nashville address known by Methodists around the world — 810 Broadway — will be changed after 53 years. The Methodist Publishing House building at that address was sold June 9 to the University of Tennessee, and all the Methodist offices there will be moved to the new Methodist Publishing House building nearing completion at 201 Eighth Avenue, South. Most offices will be moved by Aug. 5 except the bookstore, which will not make the transition until Jan. 1.

Methodist Home Receives $100,000

The Bethel Methodist Home in Ossining, N. Y., is the recipient of a $100,000 trust fund from the estate of the late Olof Clement Swenson of Arlington, N. J., it was announced recently by the Rev. Daniel D. Brox, superintendent.

The fund will be held in trust for 20 years for support of future building plans. The Home is engaged in a major building campaign to provide a modern structure to accommodate 100 elderly residents. The fund now totals $500,000 toward a goal of $1,500,000.

Mr. Swenson was an electrical engineer who migrated to this country as a young man from Sweden.

The Home was founded and is partially supported by the Methodist Church but admission is not restricted to members of that denomination.

Methodist Seminar on International Affairs

The American principle of separation of church and state, guaranteeing both parties freedom from interference, does not prevent them from working together at many points, Dr. Harry W. Seamans, Department of State liaison officer, emphasized at a Methodist Seminar on International Affairs at Lake Junaluska, N. C., August 12-15.

"Human beings are the concern of both the church and the government," Dr. Seamans told delegates to the Southwide seminar, sponsored by the Methodist Board of World Peace.

"Most churches in the United States have made the decision that since they are concerned with human beings—their freedom and dignity and the pursuit of justice—they must exert their influence on the political order. Since politics is the art of government it is perfectly proper for the churches to let our political leaders know their views."

MSM Not to Merge

The national Methodist Student Movement will withdraw from current merger negotiations with national student organizations of four other denominations.

The decision was made by the National Methodist Student Commission August 19 at the University of Denver, where the commission met as a part of the annual meeting of the National Conference of Methodist Youth, August 17-23.

However, the commission recommended that the Methodist Student Movement continue discussions toward union, the discussions to be within the Ecumenical Advisory Commission of the United Student Christian Council, which is related to the National Council of Churches.

In reference to the withdrawal, a report adopted by the commission said in part:

"Current merger discussions seem to us to be centered around specific organizational details in attempts to perfect mechanics for the merger the other negotiating bodies seek.

"We feel that we should direct our attention toward matters of aim and basis of any proposed merger in an attempt to understand and express more fully our unity in Christ and our mission as the Church on the campus.

"Stimulated by the merger discussions, we now sense the need for a reexamination of our Methodist heritage and the contributions that it can make to an ecumenical encounter. We are not prepared at this time to merge our heritage into an organizational structure without a dialogue concerning the heritage. In order to make such a dialogue possible, we will bring our concerns in this area to the Ecumenical Advisory Commission of the United Student Christian Council. Working through this Commission will best enable us to make our concern felt and open new doors of action.

Methodist Group Protests Integration "Propaganda"

More than 175 leaders of Methodist churches in Jackson, Miss., met and adopted a resolution protesting what they called integration propaganda in church literature. They asked the denomination's General Conference to eliminate such material.

The protest was specifically directed against writings in the *Wesley Quarterly* which speakers said declared racial segregation to be "an example of modern paganism."

John Kochtitsky, who presided at the meeting, said the *Wesley Quarterly* published in Nashville, Tenn., had stated that Methodists "have a mandate, not just from the Supreme Court but from the will of God" to see that segregation is abolished. He also said it had urged Methodists to invite persons of other races into their homes.

John Satterfield, local attorney, said that "the constitution of our Church provides for the segregation of the races," and urged that Methodists protest the "integration propaganda." He charged that church officials responsible for the "propaganda" are "blinded by theoretical principles."

The meeting voted to send a copy of the resolution to other Mississippi Methodist churches in addition to the General Conference.

European Methodists Confer

European Methodists, though separated by political boundaries and language barriers, will be doing more things together. That fact is evident from a recent conference of Methodist representatives from 16 European countries in Stockholm, Sweden. Six bishops attended.

Missions and mass communications are the first two areas in which the European Methodists hope to co-operate more fully. The conferees discussed a co-ordination of the education and training of missionaries sent overseas from their various countries. The group also decided to try to develop a co-ordinated information and publicity program utilizing the press, radio and television.

The conference was of a consultative nature and had no power to make final decisions. The recommendations were turned over to a special committee which will forward them to the various annual conferences on the continent.

The host bishop was Bishop Odd Hagen of Norway, Sweden, Denmark and Finland. Other bishops present were Bishop Ivan Lee Holt (retired), St. Louis, Mo., former president of the World Methodist Council; Bishop Willis J. King, New Orleans, La.; Bishop Friedrich Wunderlich, Frankfurt, Germany; Bishop Ferdinand Sigg, Geneva, Switzerland, and Bishop Theodor Arvidson (retired), Stockholm. Other Americans at the meeting were Ruth Lawrence and the Rev. Melvin Blake, secretaries for Europe and Africa of the Board of Missions.

Methodists on the continent of Europe number about 135,000 in 22 countries. Most of continental Methodism is related to Methodism in the United States, some conferences receiving financial aid through the Board of Missions, but in a few countries the relationship is to the British Methodist Church.

3 More Editions for "Upper Room"

The Upper Room, devotional guide with the world's largest circulation, will add three more editions January 1, 1958.

One of the new editions will be in Marathi, a language of India, a second in Sinhalese, a language spoken in Ceylon, and the third in English for English-speaking people of Burma.

The editions will be printed in the countries concerned, said the Rev. Dr. J. Manning Potts, Nashville, editor of the publication.

Addition of the three editions will give *The Upper Room* 37 editions in 30 languages. It has a circulation of more than 3,000,000.

Produced for interdenominational use, *The Upper Room* is published by the Methodist General Board of Evangelism, which has its national headquarters here.

Laymen Stand Firm Against Gambling

"Christian laymen will support their churches by GIVING—sacrificial giving if necessary—not by gambling." This was the sentiment expressed at the Northern New York Conference Methodist laymen's retreat at Camp Aldersgate, Brantingham, N. Y., August 14. By spontaneous and unanimous declaration the more than 100 laymen registered their Christian concern over the current attempt to relax the New York state gambling restrictions for the so-called benefit of fraternal and religious institutions. The action followed a statement by DeWitt C. LeFevre, Beaver Falls industrialist, Northern New York Conference lay leader.

PARKIN VISITS HAWAII

DR. CHARLES PARKIN (LEFT) AND MRS. PARKIN, OF PHILADELPHIA, and formerly of Portland, Me., are given the traditional Hawaiian welcome with leis, as they arrive in Honolulu on an assignment for the Division of National Missions of the Methodist Board of Missions. With them are Dr. Harry Komuro (second from left), superintendent of Methodist work in Hawaii, and Dr. B. P. Murphy, executive secretary for church extension of the National division. Dr. Parkin, who is director of the Advance department of the division, and Dr. Murphy were in Hawaii during August to study sites for new Methodist churches and to discuss Advance Special projects in Hawaii that would be available to interested Methodist churches in the states. A member of the Maine Conference, Dr. Parkin was formerly superintendent of the Portland district and pastor of Methodist churches in Brunswick, Farmington, Old Town, Bangor and Portland. A native of England, Dr. Parkin transferred to American Methodism in 1923. He is responsible for the promotion of all Advance Special projects of the National division in the United States, Alaska, Hawaii, Puerto Rico and the Dominican Republic.

PLAN WESLEY CELEBRATION IN BOSTON

NEW ENGLAND METHODIST LEADERS met recently with Bishop John Wesley Lord to initiate plans for the festival service in observance of the 250th anniversary of the birth of Charles Wesley, famous writer and co-founder of Methodism with his brother John. The service will be held on Sunday night, Dec. 15, in Symphony Hall. Front, the Rev. Harry P. Folger, 2nd, of Winthrop; Bishop Lord and Professor James R. Houghton of Boston University. Rear, the Rev. Ira J. Roberts, Worcester; the Rev. Willard C. Arnold of Melrose; the Rev. H. Daniel Hawver of Watertown; the Rev. Lester L. Boobar of Portland, Me., and the Rev. William R. Keefe of Manchester, N. H.

More Methodists Write Hymns

Methodists are the authors of four "first choice" hymns selected in recent years by the Hymn Society of America for special occasions.

"It is good to see that Methodists today are following in the steps of Charles Wesley, the first Methodist and greatest hymn-writer of all time," said the Rev. Dr. Deane Edwards of New York, president of the society.

"Hope of the World," an ecumenical hymn by Dr. Georgia Harkness was chosen by the society from 500 entries for use at the Evanston Assembly of the World Council of Churches in 1954. It had probably the greatest introduction of any hymn, being sung at the assembly's memorable "Festival of Faith" in Chicago's Soldier Field, attended by more than 100,000 persons.

Miss Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., also won the society's award for the best rural hymn, "God of the Fertile Fields." It was presented at the 1955 Methodist Town and Country Conference.

The Rev. H. Glen Lanier of Charlotte, N. C., is the author of "O Master, Who In Days of Youth," the society's first choice in a series of new hymns for youth prepared for the United Christian Youth Movement. Another Methodist minister, the Rev. Nevitt Brenton Smith of Portland, Ore., wrote "A Prayer for Unity" in the same series.

The Rev. Mr. Lanier, a descendant of the famed Georgia poet, Sidney Lanier, also wrote "O Christ of Bethlehem," included in the rural series.

"O Jesus Christ, To Thee May Hymns Be Rising," by the Rev. Bradford Gray Webster of Smethport, Pa., won the society's first award for new hymns on the city.

Miss Sarah E. Taylor of Central Falls, R. I., a member of the Primitive Methodist Church, wrote "The Divine Gift," winner of the society's first award for new hymns on the Bible in connection with publication of the Revised Standard Version in 1952.

"Eternal God, Whose Mandate," included in the Bible series, was written by the Rev. Fred W. Church, a retired member of the Wyoming (Pennsylvania) Conference.

All of the hymns are copyrighted by the Hymn Society. Dr. Edwards said some of them are included in recently revised hymnals of several denominations.

Anglican-Methodist Conversations Reported "Proceeding Amicably"

Conversations on closer relations between the Church of England and the Methodist Church are "proceeding amicably," according to a report presented at the annual meeting of the Methodist Conference of Great Britain.

The report was submitted by the Rev. Rupert Davies, of the Faith and Order Committee, who said it is hoped to issue an interim statement next year.

The Conference also received a report of its Church Membership Committee which showed that membership of Methodist churches in this country declined by 1,877 in 1956 to a total of 742,444.

University Fund Tops $1 Million Mark

Cash on hand for the Alaska Methodist University, to be established in Anchorage, has passed the $1,000,000 mark, H. Conwell Snoke, Philadelphia, co-ordinator of the university development program, has announced.

The announcement means that of the $2,000,000 that must be on hand in cash before any construction can start, more than half is on deposit either in Philadelphia or in Anchorage.

Mr. Snoke, who is also treasurer of The Methodist Division of National (home) Missions, said the actual receipts as of July were $1,228,000. That amount included $980,000 in the division's Philadelphia offices from Methodist churches and church groups across the United States and $248,000 in Anchorage from payments on pledges by Alaska residents. The National Division is conducting the campaign for financial support across American Methodism, and a special university committee is handling the program in Alaska.

To Sunday School by Mail

Thousands of isolated families in the United States will have the opportunity to "go to Sunday school by mail" under a new program of The Methodist Church to be launched October 1.

Under the program, Methodist church-school curriculum materials will be sent free to interested families who write that they want to enroll in the program.

To be called "Church School at Home," the project will be sponsored by the General Board of Education of The Methodist Church through its Department of the Christian Family.

"We have very little idea of what the response will be," said Dr. Edward D. Staples, director of the Board's Department of Christian Family, "but we do know that there are thousands of families, especially in mountainous areas, who cannot get to a church without traveling long distances. And in the winter months, many of the roads are impassable. Attending church school by mail won't compare to classroom instruction, but it should be a lot better than nothing."

The Dual System of Higher Education

The principle of separation of church and state is causing a dilemma in higher education in this country, and it is not going to be solved by "treating religion as a cosmetic on the face of a college or university campus."

This opinion was expressed by Dr. Chester M. Alter, chancellor of the University of Denver, in an address at the Institute of Higher Education, held July 29-31 in Nashville.

"I suspect we are treating religion as a cosmetic when some of us establish foundations, movements, club or religious houses outside the periphery of campuses," said the head of the Methodist-related university. "I believe the role of religion in higher education will be adequately resolved only if we can maintain and strengthen the uniquely American dual system of higher education with its diversity of controls, supports, and objectives."

By a dual system of higher education, Dr. Alter meant the system which consists of tax-supported and politically-controlled institutions on the one hand and private institutions, including church-related colleges, on the other. At present, about 57 per cent of the country's college students attend the state schools and about 43 per cent the private ones.

He called the American dual system "the finest system of higher education that has ever been devised."

"However," said Dr. Alter, "if we are to hope for more religion in the public segment of our system of higher education, we must be prepared to back off from the philosophy of separation of religion and politics. If, as I suggested, the answer to the dilemma does lie in maintaining and strengthening our dual system of higher education, then there is a continuing heavy responsibility on the private and particularly the church-related colleges and universities. They must not forget that if religion and theology are to be maintained in our American educational pattern it is up to these institutions to nourish these disciplines. "Lose or weaken private higher education, and we see the whole system of higher education in this country weakened. Lose or weaken our unique system of education in America, and we see our whole way of life deteriorate."

Persons

H. Donald Winkler, Nashville, editor of *Concern*, official national newsmagazine of Methodist young people, resigned August 26 to become assistant director and instructor in communications at North Dakota Agricultural College, Fargo, N. D.

HARTZELL SPENCE, noted author and former editor of "Yank," makes early American Methodism live again and tells the world of its current outreach and activities in LOOK magazine's Sept. 17 issue. The 6,000-word article entitled "The Methodists," is the first in a series on "The Story of Religion in America." The adventures of pioneer itinerant preachers as recounted by Mr. Spence make lively reading. His descriptions of the diverse and widespread services currently being rendered by missionary, educational and philanthropic agencies will bring new knowledge about their church even to best informed Methodists.

THE REV. ROBERT S. CLEMMONS, Nashville, staff member of the Methodist Board of Education for 12 years, will become director of adult church-school work for The Methodist Church, October 1.

The Rev. Dr. Harold T. Porter, Pittsburgh, Pa., has been selected to direct ministerial recruitment for The Methodist Church.

Dr. Porter, minister of Mifflin Avenue Methodist Church, Pittsburgh, since 1954, will take his new position July 15. His headquarters will be in Nashville.

In the newly created position within the office of theological education, Dr. Porter will seek to expand seminary enrollments and provide more trained ministers for the churches.

•

The Rev. Dr. J. Claude Evans of Columbia, S. C., editor of the South Carolina Methodist *Advocate* since 1952, has resigned to become chaplain and preacher to the university at Southern Methodist University, Dallas, Tex., effective Sept. 1.

•

A pioneer project is being launched in Indiana with the appointment of **the Rev. James Edward Doty** as director of pastoral care and counseling for the Indiana Area by Bishop Richard C. Raines. Mr. Doty, who has served as pastor of the First Methodist Church, Lynn, Mass., for the past six years and founder and director of the Pastoral Counseling Center in that city since 1954, began his duties in Indianapolis Aug. 1.

•

The Rev. Dr. Adlai C. Holler, Sr., has been named editor of the South Carolina *Methodist Advocate* and manager of the state Methodist Center in Columbia, S. C. He has been pastor of the St. George, S. C., Methodist Church since 1952.

•

The Rev. Dr. Harold Roberts, principal of Richmond College, Surrey, was installed as president of the Methodist Conference of Great Britain for 1957-'58 at its annual session in Nottingham. Vice-President is Philip Race, a Lincoln lawyer.

•

Dr. John F. Olson, associate professor of Bible and religion at Syracuse University, has been appointed assistant to Chancellor William P. Tolley.

New England Methodists Top Givers

New England Methodists as a whole surpassed the national per capita giving for World Service on apportionment during the past fiscal year, according to figures recently released in Chicago by the Council on World Service and Finance of The Methodist Church. The per capita giving of the whole church for World Service was $1.22, while in the Boston Area it was $1.39.

New England Southern led the area with $1.80, with New England second with $1.45. The other averages were New Hampshire, $1.18, and Maine, 93 cents.

Officers' Training School

at "THE RIDGE"

by Warren C. Carberg

"O for a thousand tongues to sing
My great Redeemer's praise
The glories of my God and King,
The triumphs of His grace!"

"I WILL LIFT UP MINE EYES UNTO THE HILLS." Two members of the Officers' Training School at Rolling Ridge at North Andover, Mass., share a period of meditation as they read a chapter from the Psalms. Left to right they are: Robert Fitzsimmons of Woburn and Bonnie Hoyt of Chicopee.

(Boston University Photo Service)

One of the climactic moments of the Officers' Training School held at the Rolling Ridge Conference Center in North Andover, Mass., Aug. 4-10, was the singing of this famous Charles Wesley hymn in a pageant in observance of the 250th anniversary of his birth.

For the spectator, this pageant of modern youth, clad in red choir vestments, provided a note of real beauty as they marched over the greensward of the famous Rolling Ridge estate.

The role of Charles Wesley in white wig and black robe was played by Earl Hubbard of Wilmington, Mass.

The singing brought home to the beholder that Methodist youth are true to the traditions of the church and of its founders.

But while the training school gives to these youthful participants a great sense of inspiration and uplift, it has a very practical purpose.

The motto of this school is "Christ Above All," and the program is designed to develop a deeper faith in God which may be shared with other young people.

But the school also gives to these officers training and skills so that they may develop into more effective leaders.

Program ideas were provided to enable these youngsters to build up

effective youth programs in their local churches in the year ahead. To that end there were separate workshops for presidents, vice-presidents, secretaries, treasurers and for the various chairmen.

The program imparts Christian outreach, Christian faith, Christian witness, Christian citizenship and Christian fellowship.

Two sessions were devoted to the training of leaders in correct parliamentary procedure in conducting meetings. Curriculum material for evening meetings was presented.

Then there was consideration of church related vocations—such as directors of Christian education; home and foreign missionaries, and church secretaries.

Sessions were also held on mass communication, a pertinent subject these days when great masses of people are being freed from the chains of illiteracy.

One program was devoted to thinking and concern for others. A sacrificial meal consisting of a bowl of soup and a half of cracker was the menu one noon. While this frugal fare was eaten the 76 leaders present meditated on the misfortunes of those people in foreign lands who are compelled to go to bed hungry.

One evening was devoted to thinking about Japan. A Japanese banquet was eaten. The Rev. and Mrs. Willis Browning, returned missionaries, gave the addresses.

Tables were decked with Japanese motifs. There was a exhibit of Japanese art. Throughout the day Japanese words were studied. The theme was co-operation with others. Another day the theme was built around the United Nations. Games of different countries were played and songs of many countries were sung.

Every afternoon there was a two-hour period devoted to swimming, volleyball, softball and horseshoes. On Friday night there was a service of dedication in which each of the leaders wrote a pledge containing a promise to perform some worthy action in the year ahead.

These four- by five-inch decision cards are collected at the end of the service. At the year's end the cards are mailed back as a reminder of the pledge that was made and so that a check can be made of the promised accomplishment.

OFFICERS OF THE CONFERENCE with instructors and counselors.

The Rev. Forrest L. White, youth director, was dean of the conference and Mrs. Marjorie S. Crossman of Lynn was associate dean.

Theodore Juncas of Worcester was dean of men. Nancy Johnson, director of religious education at the Asbury Church, Crestwood, N. J., was a member of the faculty. W. Albert Lotz is executive director of the Rolling Ridge Conference Center.

Singing in the pageant choir for the Charles Wesley observance were: Jan Lee Clement, Auburndale; Carolyn Cunningham, Gardner; Edith Kilpatrick, Tewksbury; Roberta Fullerton, East Douglas; Roberta Soltys, Belmont; Joyce Arnberg, Worcester; Cheryl Carpenter, Tewksbury; and Stephen Carlton, Maynard.

OUTDOOR CLASSROOM—A group of members of the Officers' Training School at Rolling Ridge listen to a lecture by Miss Nancy Johnson, director of religious education at the Asbury Church at Crestwood, N. J.

World Council Meets

by Dr. James R. Uhlinger

Most people know there is a World Council of Churches, but few have much conception of what it is and how it gets its work done. The Central Committee which met at Yale Divinity School in New Haven, Connecticut, early in August provided a panoramic view of the Council in action.

Seventy-five top church leaders from all parts of the world constitute an executive committee headed by six carefully selected presidents from several continents. Consultants, staff and press add 100 more. The Bishop of Chichester, Dr. George K. A. Bell, is honorary president. The effective presidents at the present time are: Professor John Ball of Edinburgh, Bishop Sante Uberto Barbieri (Methodist) of Buenos Aires, Bishop Otto Dibelius of Germany, Metropolitan Juhanon Mar Thoma of India, and Archbishop Michael of the Greek Archdiocese of North and South America located in New York City.

Chairman and presiding officer of the Central Committee is Dr. Franklin Clark Fry (Lutheran) of New York City. Dr. Ernest A. Payne (Baptist) of London is vice-chairman.

Methodists who are prominently active in World Council affairs include: Bishop G. Bromley Oxnam of Washington, distinguished past president; Bishop William Martin of Texas; Mrs. Frank G. Brooks of New York City, past president of the Woman's Division of Christian Service; Mr. Charles C. Parlin of New York City, a leading layman and attorney.

British Methodists add the names of Principal Harold Roberts, head of The Methodist Church in Britain and president of the World Methodist Council, and Dr. Eric Baker, secretary of British Methodism.

Dr. Alan Walker represented Australian Methodism.

World Council Meetings Filled with Decisions

A wide variety of important actions on differing subjects came out of the Central Committee meetings in Yale.

On the continued testing of nuclear weapons it was urged that nations "should forego them, at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements." Dr. Alan Walker of the Australian Methodist Church and this year a visiting professor at Boston University School of Theology, made an impassioned plea for a stand that would outlaw all tests and war itself. "The Council speaks," he said, "with a quiet voice—perhaps too softly to carry to great effect with governments or men."

The treatment of Protestants in Colombia and Spain was a hot issue that carried through two sessions. It was a Methodist again who asked for a positive stand. Bishop Sante Uberto Barbieri of the Central Conference in Argentina fought vigorously for a plain, factual statement that would condemn the continued Roman Catholic persecution in Colombia. "The Roman Catholic Church expands not through the grandiosity of the Gospel of Christ, but through political means and treachery. Back of at least two governments in Latin America you always find the hand of the Roman Church."

The Council recognized the recent change for the better in the government of Colombia and pondered long on what is the best position to take. Bishop Johannes Lilje has recently visited Colombia and reported conditions there "worse than the darkest Middle Ages." On the other hand, denouncing and resolutions accomplish little. The Bishop went on to say, "We are tired of resolutions. We pass them and nothing happens!"

Something is going to happen! An intensive study and investigative group is to be set up at once composed of World Council staff members and key Protestant leaders in America, North and South, in England, and on the Continent. Religious freedom is to be examined wherever it is lacking on the world scene. Evidence is to be gathered and conditions are to be fully documented. Then selected high-ranking churchmen are going to the centers of concern, probably the United Nations and Washington, and possibly the Vatican itself. The Archbishop of Canterbury was an originator of this plan.

The reports on refugees and resettlements were staggering. From East Germany have come 252,000 in recent years and 30,200 have been brought to America. When 178,000 fled from Hungary a Methodist Church in Vienna was converted into a barracks, but they saved a corner for worship. In Palestine the problem is 927,000 Arabs in camps, 200,000 of them having been born in a refugee camp, so long has the exile continued. The next pressing problem is 700,000 in Hong Kong who have fled Red China and now live mostly in shacks on the flat roofs of the houses in the city. If the services of the World Council could be written in the service to refugees alone it would be worth all investment in the Council to date.

A new million dollar headquarters building for the World Council in Geneva, Switzerland, was approved. Scattered departments and offices will be brought together in a modern 350-room set of buildings in the cultural heart of the city. Other offices are in London and New York. Building is to begin as soon as the land is available. Member churches have contributed or promised $300,000, while the remainder will come from special gifts and foundations.

The Third Assembly of the World Council will be held in Ceylon at the University of Ceylon about December 15, 1960. The new campus at Peradeniva near Kandy is in the heart of the sacred shrines and concentration of Buddhism and Hinduism. It is hoped that taking the Assembly to Asia will help the young churches there.

The International Missionary Council will integrate with the World Council by 1960 if plans go well. Though actual union was not voted at Yale, in principle the idea was adopted by the approval of a proposed plan on integration of the two world bodies. Already the two vital organizations have either integrated or related fields of endeavor. In many ways the integration as it is called, will only be making official what already exists.

American churches that find problems in mergers might well assume the idea of integration which takes the edge off the loss of tradition and identity when union takes place.

Highlights of Interest

The renaissance of the competing world religions was mentioned repeatedly. For the first time in centuries Buddhism, Mohammedanism, and Hinduism are stirring in many lands. In years immediately ahead this resurgence will come to be a chief concern of the Christian mission. The life which is in Christ will be meeting

more severe competition as the ancient religions take on new life of their own.

The world view is a dimension which adds many new factors. For instance, in a discussion of a proposed theme for the Third World Council Assembly, Dr. Henry Pitt Van Dusen of Union Theological Seminary in New York City, suggested, "The Lordship of Christ." Immediately Dr. J. Russell Chandran of United Theological Seminary in South India pointed out that the "Lordship of Christ" to Asians had an unsatisfactory connotation. "We do not stress Christ as Lord and King, for that has imperialistic flavor that handicaps our cause. A theme like 'Christ, the Suffering Servant' would have much greater impact in Asia, and particularly in Ceylon where Christians are a tiny fragment, rather than the ruling power," was Mr. Chandran's warning.

Rules of order are another problem. Americans and English, accustomed to Roberts' rules of order, discuss a question, call for a vote, and decide quickly. Oriental patterns of debate are leisurely. A single point may be discussed for a day at the end of which everyone goes home and a vote is forgotten. The next day the whole process starts over again. Some overseas members of the Central Committee felt too much was being decided too quickly without sufficient discussion.

With this goes the difficulty of language. All business is conducted in English. French and German, Spanish and the Scandinavian tongues are heavily represented in the executive body. The cost of simultaneous translations is too great. A few members speak in their own language using an interpreter, but they still have the difficulty of understanding so much English speech and action taking place as rapidly as it does.

Personalities and Local Color

The Archbishop of Canterbury, Geoffrey Francis Fisher, is the shining personality of the present committee. His gracious bearing, consumate friendliness, bubbling humor, and sharp penetration of perplexing situations are outstanding. There is no question about his power of personal and moral leadership in the World Council.

On the day that Billy Graham visited the session, the evangelist and the Archbishop were photographed together after lunch. "This will not add to the lustre of your name in some parts of the world, Your Grace," Billy Graham observed.

"I know," replied Canterbury, with a hearty chuckle, "but it is a little late to think of that now!"

On another occasion the Archbishop asked for a personal privilege and announced that someone had traded hats with him. When his own hat was returned later he tried it on, looked it over, and remarked wryly, "My word, perhaps I should have kept still. The other hat was newer, looked better, and besides—it fit me!"

Dr. Martin Niemoeller of Germany, another committee member, is a quiet, thoughtful church leader who is a constant reminder of the suffering which has refined the Christian witness through war and imprisonment.

Bishop Otto Dibelius of Berlin reflected the same experience when he exclaimed in one of the public meetings, "We do not listen to any preacher, professor, or writer today unless we are persuaded he is willing to back up what he says with his willingness to suffer for it."

American laymen add skill to the cause. President Nathan Pusey of Harvard University and Mayor Charles P. Taft of Cincinnati serve in important roles.

Close Contacts Possible

The closest of contacts are possible at Central Committee meetings as delegates dine and converse together between sessions. The impression grows that the whole earth is being tied together in understanding and sharing. One meal with a couple from South Africa, the next with a staff member from Geneva, then with the Archbishop of Canterbury, the representative from Hungary, and on through the week is most rewarding. Here, at last, the Churches of the world are together in the Spirit and in planning.

Conversations with Principal Harold Roberts of Richmond College of the University of London were informative. Dr. Roberts is the president of the Methodist World Council, and just before coming to America was installed as head of British Methodism. In talking with him the subject of church union in England came up.

"We hold what is called 'conversations' between British Methodist Churches and the Church of England. These have been called for general discussion and exploratory purposes by the Archbishop of Canterbury. We have met twice now, once in Cambridge and once in Oxford, for three or four days at a time. I think we are making some progress," Dr. Roberts stated.

"Papers are presented by capable men from both churches, and then we have very frank debate in good spirit. Inter-Communion is one point at which we have started. We feel that if we can solve the difficulties and come to take Communion together, it will be a key to unlock many other doors toward co-operation. The Church of England and its leaders are most cordial, particularly the Archbishop of Canterbury."

"Is there a chance of union in the next five years?" I queried.

"That is very hard to say. It is possible, but all of these affairs take time. I would not want to say—but I am hopeful."

From the Cabinet

by Alfred G. Hempstead
Superintendent, Augusta District, Maine Conference, The Methodist Church

The administrative work of a district Superintendent has increased my interest and insight in the reading of some of St. Paul's epistles! Likewise I read with interest *Selected Letters of John Wesley** edited last year by Frederick C. Gill.

These Selected Letters give the reader an intimate picture of John Wesley without exhaustive study of source materials. The editor has reproduced 275 letters from the nearly 2,700 of the Standard Edition published in 1931. A brief but illuminating preface is given each letter. The earliest known letter which was written November 3, 1721, is the first in the collection. The last one was written February 24, 1791, six days before his death. The final letter was written to William Wilberforce then only 32 years of age to encourage him in his fight against slavery. Wilberforce's motion against slavery was lost that year but sixteen years later it was carried.

In between these two are samples of Wesley's letters to people of all stations in life—Prime Ministers, Bishops, nobility, Mayors, editors, publishers, Methodist Societies, laymen and preachers. The letters to his wife and to his relatives are numerous. Part of the unhappiness of Wesley's married life was occasioned by Mrs. Wesley's violating the privacy of her husband's desk, removing letters which he had written and showing them to other people. Several letters to his wife were strong remonstrances relative to this matter. Now the world may read these letters. Little did he suspect that his most confidential affairs would become public property. The reading of these letters makes one glad that he is not of sufficient importance to have his correspondence collected and published.

Wesley's letter to Rev. Vincent Perronet written in 1748, "gives a plain account of the whole Methodist plan, its origins, basis, constitution, and advantages." The letter is divided into 12 parts by Roman numerals with as many as 11 subdivisions under which there are several numbered points; it fills more than sixteen pages of the book.

The context of one of the famous phrases of Wesley, the world as my parish, is of more than passing interest. In a letter to James Hervey in 1739 he wrote: "God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish. . . . I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation."

To Samuel Furly he wrote, in part, "'What is it that constitutes *a good style?*' Perspicuity and purity, propriety, strength, and easiness, joined together. . . . When I had been a member of the University about ten years, I wrote and talked much as you do now. But when I talked to plain people in the Castle or the town, I observed they gaped and stared. This quickly obliged me to alter my style and adopt the language of those I spoke to. And yet there is dignity in this simplicity, which is not disagreeable to those of the highest rank."

Jonathan Crowther wrote to Wesley, "No man is fit for Inverness Circuit, unless his flesh be brass, his bones iron, and his heart harder than a stoic's." Wesley wrote back, "The sum of the matter is, you want money; and money you shall have, if I can beg, borrow, or anything but steal. I say, therefore, 'Dwell in the land and be doing good, and verily thou shalt be fed.'" He also sent an order for five guineas.

To Thomas Capiter, Wesley wrote, "It is a constant rule with us that no preacher should preach above twice a day, unless on Sunday or on some extraordinary time; and then he may preach three times. We know nature cannot long bear the preaching oftener than this, and therefore to do it is a degree of self-murder. Those of our preachers who would not follow this advice have all repented when it was too late. I likewise advise all our preachers not to preach above an hour at a time, prayer and all; and not to speak louder either in preaching or prayer than the number of hearers requires."

**Selected Letters of John Wesley*
Edited by Frederick C. Gill, Philosophical Library, 1956. 244 pp. $4.75.

FEDERAL ENGRAVING CO.
DAY and NIGHT SERVICE
Call LIBERTY 2496-2497
15 EAST ST. • BOSTON, MASS.

Now! Visit Holy Land!
Spend Christmas in Bethlehem! Visit ten countries. Academic credit. Budget priced. Time payments. Dec. 3-31 - 7th Tour.
Bible Lands Seminars
Box 3-ZH **Wilmore, Ky.**

Former Editor Eulogizes

Two Sturdy Wesleyans

by Emory Stevens Bucke

When I took piano lessons there was a deadly lack of interest about the whole business. The practicing of scales bored me, and the few ventures into such dull numbers as "Hippity Hop" frustrated whatever musical genius was within me. What I say about music, however, is what I have learned from the standpoint of consumer. I learned that point and counterpoint were the things that satisfied me in listening to great music. The ability of a composer to take care of opposites results in a blend and satisfaction when a point is matched by its counterpoint.

When the editor asked me to talk about Alfred Avery and Stanley MacMullen, this bit of musical understanding came to mind. No two men complemented each other more thoroughly than Stanley and Alfred. They served on all of the major boards of Methodism in New England, and on General Church publishing and educational agencies. When they were both on the same boards at the same time they demonstrated point and counterpoint! The result was a blend and a symphonic satisfaction.

Naturally most of my experience with them was during the nine years that I served as editor of ZIONS HERALD. These were difficult years. Subscriptions were hard to get and hard to keep. The paper was Methodism's only independent and still maintained a policy of serving the entire church. New Englanders did not want it to avoid New England—and outsiders resented it if we concentrated too much on New England. The situation made it easy for everyone to find an excuse for not helping solicit subscriptions. Because subscriptions were low, advertising was increasingly hard to get; because we needed the income from rentals for the building at 581 Boylston

(Continued on page 19)

Along the Asbury Trail in New England

by John Rex Shepler

Portsmouth, N. H.

Portsmouth, New Hampshire, is a city of so many historic buildings that the storied structure erected by the Methodists in 1828 could easily be forgotten. And having been transformed many years ago into a Jewish synagogue, it is all the more likely to be overlooked for its early associations. But it stands there on State Street, at the head of Penhallow, a large brick structure with wide spreading roof, its rounded-arch windows, two stories on the front and one on the sides, being the chief evidence of its churchly origin.

Here in 1829, when the church was brand new, met the last session of the New England Conference before the separation of the New Hampshire and Vermont Conference, and here the vote was taken that made the division official. Again in 1835 an historic annual Conference met here, this time known as the New Hampshire. Bishop Emory refused to entertain a motion to adopt the report of the committee on slavery, so the Conference went into a committee of the whole, elected a presiding elder chairman, and adopted the report. It proceeded to elect an abolitionist delegation of eight to the General Conference, and this delegation, along with members elected from the New England Conference, became the hard core of fourteen men who in 1836 first made the abolition of slavery an issue at the General Conference.

Bishop Asbury has one vivid reference to Portsmouth in his Journal, although it appears that he generally passed between Maine and New Hampshire farther inland. On August 15, 1798, he writes: "We had a dripping morning: we however set out and rode about twenty miles to Portsmouth: there is a fever somewhat malignant and mortal here. This is a well fortified town against the Methodists. Mr. Hutchinson and daughter received us with great Christian politeness: being exceedingly outdone with heat and labour, I was easily persuaded to tarry until morning. We crossed Piscataqua River at the town of Portsmouth in a flat-bottomed boat."

Portsmouth was one of the places visited by Jesse Lee at the very beginning of his travels north of Boston in 1790, but the Calvinistic bias of the town prevented any Methodist progress for some time. "We used to preach occasionally in that town (Portsmouth)," wrote Lee, "from that time (1790), but we never made any particular stand until 1808, which was eighteen years from the time of our first beginning there. In the course of that year one of our preachers (George Pickering) took his station in that town and purchased an old meeting house that was formerly occupied by another denomination (Universalist), and he had a good congregation to hear him."

It is instructive to see in how many places it was the sanctified business judgment of George Pickering which started the Methodists out in a church building of their own. This was true in Weston, Portsmouth, Worcester, Waltham, and probably elsewhere.

"The first Methodist Episcopal society in Portsmouth" was also incorporated by the New Hampshire legislature in 1808, and this is the date of the founding of the church. At the very time that the Universalist building was being obtained, Jesse Lee came to Portsmouth, July 29, 1808, on his farewell tour of New England. He records: "I put up at Mr. Hutchings', and at night preached in the old meeting house belonging to the Universalists. I had a crowded house. . . . They contemplate purchasing the old meeting house in which I preached, if they can. It has a bell and steeple, and is fitted up with pews."

It was only twenty years later that the young society erected the State Street meeting house already described. It is interesting to note that the church had a mind of its own as to who its first appointed preacher in the new building should be. It had petitioned Bishop Hedding at the Conference of July, 1828, for Rev. John Newland Maffitt, an eloquent orator, but he was appointed to Newburyport, and Rev. Jotham Horton was sent to Portsmouth. When Mr. Horton reached Portsmouth, accompanied by his wife, he was waited upon by a committee at the stage tavern on Congress Street, and was informed that the church would not receive him, for Mr. Maffitt was wanted, and no other minister would be accepted. Mr. and Mrs. Horton left by the return stage. The Bishop resolved the dilemma by making an exchange of appointments, and all concerned were satisfied. The problems of Bishops with committees have a long history.

The new church had cost $9,000, and Mr. Maffitt spent a good portion of the next year soliciting aid from the large societies of the South toward payment of the debt, and was successful. He was the host pastor for the 1829 session.

The present beautiful stone church at Portsmouth is located away from the center, in a position better suited to the growth of the city.

Procedure for Funeral Arrangements

A procedure for funeral arrangements "in harmony with the expression of our Christian faith" was adopted by the 98th annual synod of the Augustana Lutheran Church. It was proposed by the denomination's Commission on Social Action.

The recommended regulations:

(1) The pastor should be consulted before funeral arrangements are made.

(2) A funeral director should be selected in advance of an emergency.

(3) A burial site should be considered before emergencies arise.

(4) The funeral should be held as soon as practicable.

(5) Christian stewardship should be exercised in funeral expenditures.

(6) Memorial gifts should be given to the Church, institutions, or some worthy charity as a worthy manner of honoring the dead.

(7) If there is cremation the ashes should be properly interred.

(8) The church building should be considered the proper place for funeral services of church members.

(9) The casket should remain closed during and after the funeral service.

(10) It should be considered proper to conduct the committal service either at the place of the funeral service or the cemetery.

(11) All should bear in mind that the service of the Church should be separate and apart from other rites.

(12) An autopsy should be encouraged whenever it gives promise of promoting human welfare.

(13) The medical practice of transplanting parts of the body from a person who has died should be considered morally right.

Clergy Opposed to Parsonages Next to Churches

Most clergymen are not in favor of having parsonages right next to churches according to a survey made by the Parsonage Committee of the Southern California-Arizona Methodist Conference.

The parsonage should be within easy walking distance of the church, but not next door since then "there is a tendency to encroach upon the privacy of the home life of the parsonage family."

They expressed a preference for at least three bedrooms with rugs, draperies or curtains supplied. At least one bedroom should have twin beds and all should have "good" mattresses. At least one full length mirror "is helpful." One hundred and seventy-six of the 217 clergymen voted for two or more bathrooms.

Other findings disclosed:

A pastor's study is needed even if there is an office study at the church,

(Continued on page 18)

Dilemma and Diplomacy

by William J. Cook

Book reviews will not normally be within the province of this column. Occasionally, however, when a significant publication appears which is useful to religiously-oriented people in interpreting world affairs, it will be discussed. Such a book is Justin Wroe Nixon's *Man's New Hope: A Religious Approach to Foreign Aid.* The publisher of this booklet of 112 pages is The Church Peace Union and the price is 50 cents.

The foreign aid—or better, mutual aid—debate seemingly is over for this session of Congress. Evidently the principle of such assistance is now understood and firmly established. Major cuts in authorizations and appropriations for this budgetary item have been avoided. Yet, one is bound to ask whether or not the victories of the mutual aid proponents are decisive, or reflect merely a postponement of the battle to the election year of '58. One is tempted to suspect the latter.

Thus, a book published at this time reviewing the history, basis, and status of mutual aid programs, and offering concrete guides for evaluating them, is of great importance. Particularly is this true for a book written as "a religious approach to foreign aid."

Pastors, teachers of church school classes, social action committees, and the church laymen will all find this small book helpful in clarifying their thinking on one of the most important, complex problems in the foreign policy field today. And this is an area in which they, as churchmen, must speak out.

Dr. Nixon, in a remarkably comprehensive and concise treatment, sketches our time in history, shows the religious and missionary roots of economic development programs and motivation, outlines the growth of unilateral and multilateral concepts of development assistance, delimits the scope of the world situation today from the standpoint of the economic development of the underdeveloped countries, and points towards specific religious imperatives as guides in assessing world needs and responsibilities.

It might be well to list here the five economic policy points Dr. Nixon notes as making for a community of mankind: (1) the largest practicable use of the UN and its agencies in economic development and assistance programs; (2) a fund for long-range economic development of the underdeveloped countries, divorced from military or Cold War considerations; (3) a much clearer distinction in our own Mutual Security Program between expenditures determined by emergency and military considerations and funds for permanent economic development and technical assistance; (4) international trade arrangements that serve the needs of the underdeveloped countries as well as those of the industrially advanced countries; (5) the removal at home of barriers based on race and color that tend to prevent real brotherhood.

These conclusions are important, but numerous other competent studies have reached similar ones. What gives Dr. Nixon's book its unique stature is the special level from which he views a very practical problem. He carefully traces the religious origins of economic assistance programs, and their logical development into government policy. He thus places the "national interest" arguments for foreign aid in perspective.

Religiously motivated people grasped not only the threat to the world inherent in underdeveloped areas, but the ethical imperatives that demanded the sharing of a people's God-given bounty with those less fortunate, long before governments did. Out of their insight, and only later in point of time, came a recognition of the extent to which the national interest is bound to the hopes and aspirations of peoples in other countries.

For not only does the national interest require a wise and sound mutual assistance program. The dictates of the religiously-dedicated conscience do likewise. Indeed, perhaps one of the highlights of *Man's New Hope* is at this very point. Dr. Nixon phrases the issue in this way: "Can the concern to help the peoples of the underdeveloped countries, nurtured by religious groups and by many voluntary organizations . . . find valid and adequate expression through governments?"

Perhaps, then, we have here the key to a sound interplay between ethics and political science, one that can produce an effective U.S. foreign policy today. Religiously motivated citizens respond to intuitively perceived ethical demands. Their response, later defined in terms of the national interest, and translated into governmental programs by competent political technicians, may form the base for sound action-policies in international relations.

In the development of arguments for mutual economic assistance, this historical and ethical basis has to a great extent been ignored. The result has been a much larger volume of criticism of the programs than was justified by the underlying sentiment of the people as revealed in public opinion polls. Professors Millikan and Rostow of M.I.T. have pointed out in an important book on foreign economic policy that "it appears to be a characteristic of American history that this nation cannot be effective in its military and foreign policy unless it believes that both its security interests and its commitment to certain moral principles require it to act."

The dangers to an effective Christian ethic in this dual approach are obvious—the national interest and God's interests are only too easily identifiable to the advantage of the former. Yet, the attempts that have had this result perhaps failed at the point of an adequate definition of the national interest. Perhaps it is to a clarification of this concept that ethicists might well turn more of their attention today. For certainly in such an area as mutual economic aid, national interest and ethical imperative are inextricably mixed. Dr. Nixon has made a useful and commendable start in the interpretation of the meeting ground of ethics and foreign policy as it applies to mutual assistance.

(Continued from page 17)

and it ought to have an outside entrance and be suitably furnished.

The kitchen should have modern equipment and be as well planned and adequate as in any modern home; the wife should have a desk of her own. "Church and community receive greater service if the provisions in the pastor's home are not skimped."

A living room should be large enough for entertaining and a fireplace "is a real asset." There should be a family room or recreation room. Easy passage between kitchen and bedrooms without going through the living room is desirable.

Adequate closets, storage space, heating plant, air conditioning, garage and television antenna ought to be furnished.

"All permanent planting should be the responsibility of the church, and planned by a landscape architect wherever possible."

Play space for children, an outdoor patio with some patio furniture and a lawn mower should be furnished, a power mower "would be most appreciated in some instances."

The church should be responsible for taxes on church-owned parsonage furnishings and repairs and upkeep should be budgeted.

On the other hand, "the pastor and his family should care for the parsonage as good stewards for the Lord's property," although family use makes depreciation inevitable.

INSURANCE

Ralph B. Emery

Gilmour, Rothery & Co.

Forty Broad St., Boston

Smokestacks and Steeples

by Clair M. Cook

Executive Director, Religion and Labor Foundation

A few weeks ago a Milwaukee minister who is an old friend and schoolmate sent me an article called "The Truth About Reuther" with the sub-title, "Sir Galahad's Common Cause with the Reds." It appeared in a weekly $10-a-year "service" called "Human Events" under date of June 8.

Then last week a little front-page "classified" appeared in our local paper (and doubtless others) headed, "Roy Reuther Says." The quote, on the aim of socialism to establish a "Workers' Republic," sounded as though Roy Reuther must be a bosom pal of Khrushchev and company. The "ad" was by the Timken Roller Bearing Company, which often inveighs to the public in display ads against "Joe Fringe" and charges the cost to taxfree business expense. On request, Timken furnished me with its source for the quote—which turned out to be the same cleverly insinuating "Human Events" sheet that had raised doubts in my friend's mind. Of course, this quotation as well as a long letter written by Walter and Victor Reuther during the months they worked in a Ford-built plant in Russia dated from more than twenty years ago; but with no identification other than the Reuther name it doubtless achieved the effect of misleading many readers.

Background for Smear Campaigns

The author of this smooth anti-Reuther smear is none other than J. B. Matthews, the discredited original chief "research director" for the Dies Committee, who was later fired from Senator McCarthy's committee after his notorious article in the *American Mercury* charging wholesale Communism among Protestant clergymen.

Dr. Matthews himself began as a clergyman, serving briefly as a Methodist missionary in Java, later teaching in a theological school. In those days of thirty years ago, he lost jobs by being too radical in his own social views. In fact, he was the first head of a leading organization now on the attorney general's subversive list, the American League Against War and Fascism, which has been called "probably the most successful 'front' ever organized by the American Communists." For a while—even later than the Reuther material he quotes now as so damning—he was an avid and acknowledged fellow-traveler, popular with all kinds of Communist-related groups in New York, praised by the *Daily Worker*, and far more than many of his later smear victims a promoter of the "classless community" and the "consumer-workers' society of tomorrow."

Those phrases are in his 1935 book, *Partners in Plunder*. It would be amusing to see an article in his own style, pulling together some of the facts of his early career to expound "The Truth About J. B. Matthews," today's apostle of anti-Communism. For instance, here are some more quotes from his book that would work in nicely:

Turning the Tables

"The regime of Thyssen and Krupp will in America be the rule of du Ponts, Sloans, Morgans and Johnsons. . . . The demand for profit at any given time is a demand of something for nothing. . . . Thus (in ten parallel steps) runs the story of John D. Rockefeller, Sr., or of Al Capone, as you will . . . all the veins which the social organism of capitalism possesses run with the poison of profit. . . . Not to be a 'communist,' according to those who profit by the system, would be quietly and patriotically to die of starvation without any attempt to get food. . . ."

But "Today he stands forth as an intrepid antagonist of Communism, one who has triumphed over battalions of the hated 'ism' in pitched battles of both controversy and social action."

But wait a minute. That was in the July *Wage Earner*, the Detroit Catholic paper, from the pen of Father William J. Smith, S.J. Only trouble is, he wasn't talking about J. B. Matthews. His reference was to Walter P. Reuther.

(Continued from page 16)

Street, we could not do enough to satisfy the tenants and we kept increasing our indebtedness in order to pay off our past indebtedness! It was necessary to solicit at least $20,000 each year to keep the old paper going and get it out every week—on time.

The Boston Wesleyan Association, publishers, met every month—and sometimes more often during that era. To say that the meetings were difficult is to put it in a manner most mild. Naturally we would meet late in the day after the men had finished a business day. Everyone was tired—sometimes nervous—sometimes cranky! There was little point in planning a psychologically-arranged agenda, for everybody knew why we were there. Routine matters were quickly disposed of, and then the question came on what should be done about the budget. Alfred would propose a long range plan, and Stanley would have worked out a series of mental mathematics so convincing that everyone knew that Alfred's plan was impossible. Everyone but Alfred, that is! Then would begin the point-counterpoint. Peter would be borrowed from to pay Paul—or Paul would put up the money to pay the interest on what Peter owed him! Balance sheets would begin to read like the book of Revelation. Stanley's jaw would stiffen—and Alfred would suddenly come up with a new plan on building rental that would shift the meeting into a second movement of the Wesleyan Symphony! I suppose it could be called "Allegro Vivace!" The lyrics for this movement would be confined to Stanley singing the bass, "How can it be done?" with Alfred singing the tenor reply, "It must be done." It would end up with both men singing a duet to the effect that "It will be done." With justifiable misgivings, the men would vote through the plan, see that it was implemented, and the meeting would end with a solution. It could not end without a solution—it never did!

What were they like personally? Two great gentlemen! Both of them loved Methodism and its institutions. They put thousands of dollars into the budgets of Morgan Memorial, Deaconess Hospital, Boston University, the Preacher's Aid Society, local churches, and ZIONS HERALD. They inspired others to give to these worthy objects of their love; they gave time to careful planning and good business management. Any of the executives of these institutions could tell you how Stanley MacMullen would drop in from time to time to look over the balance sheet—or examine the insurance register. He could ask and get the answers to thoroughly complicated questions. Membership on a board for a church or agency was serious business for both of them and if the affairs of that church or agency did not reflect solid and economical operation, Alfred and Stanley would see to it that things were put in line.

Alfred Avery and Stanley MacMullen were two sturdy Wesleyans because they took quite literally the advice of John Wesley to "earn all you can; save all you can; and give all you can." Both men were wealthy—but neither of them inherited that wealth. They earned it—saved it—gave it. Their contributions to the church will long be remembered because with all their gifts they gave tireless service. They were stewards worthy of the name!

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A77.

E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
Represented in New England by:
FRANK OMERSO
6 Avon Lane Natick, Mass.
Phone: OLympic 3-7212

Area Churches

Building at Weston

GROUND - BREAKING AT THE METHODIST CHURCH, WESTON, MASS., August 8, 1957, for new educational building. Members and officials of the church school are grouped with the Rev. Robert W. Huston, pastor, back row second from left, and the Rev. H. Daniel Hawver, district superintendent.

(Photo: John J. McCann)

Ground-breaking ceremonies at the Weston Methodist Church, Sunday, Aug. 4, climaxed six years of careful planning for a new parish house.

This first unit of a long-range building program will include a fellowship hall, stage classrooms, kitchen and utility rooms.

The breaking of ground was observed as part of a Sunday morning worship service. The Rev. Robert W. Huston, minister, preached on "An Important Difference."

Dr. H. Daniel Hawver, Boston District Superintendent, led the ground-breaking ceremony. Others with important roles in the ground-breaking were: Charles Law, chairman of the building committee; Vincent Hoagland, Jr., president of the Methodist Youth Fellowship and Aimo Teittinen, lay leader.

Participating in the outdoor service were about 160 members of the congregation and a large number of the more than 200 children enrolled in the church school.

The first step was the purchase of adjoining land in 1951 followed by the renovation of the sanctuary and the installation of a new organ.

In 1954 the church engaged Arland A. Dirlam, architect, and a successful pledge campaign for funds was conducted. In July of this year, the congregation unanimously approved resolutions of the finance commission and the building committee and approved the mortgage agreement with the Waltham Federal Savings and Loan Association and the building contract with George Cheney, Inc., of Wellesley. The total cost of the building is estimated at $87,000.

During the past ten years the church school has grown from 94 to 240. Since 1953 it has been necessary to hold two identical Sunday morning services at 9.30 and at 11 A. M.

Membership has increased from 133 to 336. In addition to an expanding current expense budget and the demands of the building program, the congregation has increased its giving for others by more than five times.

The Weston church is one of 45 in the Boston district of the Methodist Church and of 208 churches in the New England Annual Conference. The Weston congregation has received a challenge gift of $10,000 for their building program from the Board of Missions of the Conference.

When the building is completed next Spring, it is hoped that the church school will be able to operate one full session of classes for all ages at 9.30 A. M. with group graded classes at 11 A. M.

The church plans to continue with the duplicate services of morning worship, eventually using the fellowship hall as an interim sanctuary, during the construction of a new sanctuary and the reestablishment of the present sanctuary as a chapel.

Serving on the building committee at the present time are: Charles Law, chairman; Herbert Hastings, Malcolm A. Lamont, Dr. Edwin B. Goodall, Russell A. Johnson, Robert Loesel, Frank Lambert, Aimo Teittinen. The minister is a member of the committee ex-officio. Also serving on the committee for some duration were: Mrs. Raymond Harrington, Mrs. Charles Law, and J. William Murray.

The new educational wing of the **Arnold Mills Methodist Church** at North Cumberland, R. I., was consecrated on June 30. The sermon was given by the Rev. Thomas Burns, district superintendent of the New England Southern Conference. The Rev. Willard E. Conklin, pastor, took part in a litany of consecration.

•

The centennial celebration of the **Springfield District Methodist Churches Camp** meetings was held in Northampton, Mass., Aug. 18. The week-long program continued with various exercises. President Dwight Eaton of South Hadley presided at the opening session.

•

The Burnside Church (Methodist), East Hartford, Conn., has added to its staff an Associate Minister, the Reverend Frederick C. Allen. He is the first such associate minister in the history of this 800-member church.

•

The Acushnet Methodist Church, "mother church" of all Methodist Churches in the New Bedford area, observed its 150th anniversary in August.

The church was founded when Acushnet was part of New Bedford, Mass. Former clergymen and descendants of founders attended.

•

Leaders of the **Covenant Methodist Church in Worcester, Mass.,** have announced plans of conducting a survey of the entire church organization. The Rev. William H. Litkins, minister, has announced that the survey will include mapping the location of the homes of church members and the surrounding communities. The object of the survey is to find out whether the present church location is suitable or whether it should be moved.

The 100th anniversary of the **Village Methodist Church in Waldoboro, Me.,** was observed on Sunday, Aug. 18, with impressive exercises. An excellent history of the church was prepared by Jessie Keene for the centennial. An anniversary booklet was given by Mrs. Alfred G. Davis, pastor of the church from 1931 to 1937. Preparation of the souvenir program booklet was supervised by the pastor, the Rev. Philip G. Palmer.

•

The Rev. John Snook, Jr., pastor of the **Crawford Memorial Methodist Church** in Winchester, Mass., has met with a group of committee leaders to set up plans for the special services marking the dedication of the new Educational Plant and Social Hall in October and November.

Appointments

The Rev. Raymond E. Spears to the West Roxbury Methodist Church, West Roxbury, Mass., effective October 1, 1957. The Rev. Mr. Spears has been associate pastor of Trinity Methodist Church, Springfield, Mass., since 1952.

•

The Rev. Gerald C. Milliken, pastor at Conway and Conway Center in the New Hampshire Conference, is being transferred to the New England Southern Conference and appointed to the charges in Wareham and Marion, Mass., effective September 1, 1957.

FRESH PECAN HALVES

Year after year for over 26 years—

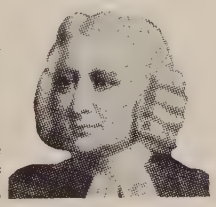
Organizations make money selling our Pound Boxes Jumbo Pecan Halves. Season starts Nov. 10. We prepay shipments. You pay us when sold. Write

Sullivan Pecan Co., Crestview, Florida

CHARLES WESLEY

Singer of the Evangelical Revival

by Elmer T. Clark



This little book is offered on the 250th anniversary of Charles Wesley, whose Bible centered hymns are known and loved around the world. One of the greatest hymn writers of all time, Charles Wesley still imparts a spiritual inspiration to human hearts.

32 pages and cover. Single copies, 15¢; ten or more, 10¢ each; one hundred or more, 7¢ each. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue Nashville, Tenn.

Ground Breaking at Danvers Begins Work on New Church

GROUND-BREAKING EXERCISES FOR THE NEW HOLY TRINITY METHODIST CHURCH IN DANVERS, MASS. Participants in the exercises held on Friday, June 14, were: front, Karla McIlvin, daughter of Donald B. McIlvin, chairman of the building committee; Jerome Paige, son of the Rev. Donald E. Paige, pastor, in the rear; Mrs. George B. Bailey, 93, one of the oldest members of the church; the Rev. A. J. Strait, Melrose, executive secretary of the New England Conference Board of Missions, and the Rev. Willard C. Arnold, superintendent of the Lynn district.

(Photo by Lloyd E. Potter)

Yankee Methodist Family

Dr. Warmer

When Dr. George A. Warmer decided to leave the First Methodist Church in Oakland, Calif., to become Director of Public Relations at Boston University last June, he saw in the invitation of his old friend, President Harold C. Case, a challenge of a broad nature. Acceptance of his new appointment made it necessary for him to leave California where his ministry extended over a period of more than two decades and devote himself to an urban university with a community of faculty, students and personnel that includes representatives of many religious groups.

One of his duties will concern itself with the interpretation of this highly complex university community to itself. He must also interpret the University to the city, state and national communities in which it is growing.

THE REV. DR. GEORGE A. WARMER, JR., right, with his father, the late Rev. Dr. George A. Warmer, left, and Mrs. George A. Warmer, Jr.

As time passes it seems likely that many groups of people all over New England and in many parts of the country will learn to know and like him, as California already has done.

His father, the late Dr. George Acheson Warmer, who died last summer held pastorates in many Methodist churches in California. A noted leader he was elected delegate to ten General Conferences of the Methodist Church.

Dr. Warmer is a native of Frazee, Minn., where he was born July 30, 1910. He was married to Marian Louise Paine of Los Angeles, Aug. 12, 1934.

They have three children: Richard, 21; Carolyn, 18; and Susan, 13. Richard was awarded a four-year trustee full scholarship at Occidental College, Los Angeles, and recently was an exchange Student at Robert College, Istanbul, Turkey. Carolyn is a scholarship sophomore at Occidental College, and Susan was a student at Westlake Junior High School at Oakland, Calif.

Dr. Warmer graduated from Santa Ana Junior College in 1930 and received his A.B. from Pomona College in 1932, Phi Beta Kapa.

He received his master's degree from Boston University in 1934 and his S.T.B. cum laude, from Boston University School of Theology in 1935. He also attended Summer sessions at Yale University in 1945 and Boston University in 1948. His quality of leadership manifested itself in Junior High School, Junior College and in the School of Theology, where he was president of three student bodies.

In athletics he was all-state end at high school and again in Junior College. He also ran the half-mile.

"Then," he says, "I started studying."

In 1951 he received an honorary degree from the College of the Pacific. He served the following churches: Asbury, Providence, R. I., 1933-1935; Magnolia Park, Burbank, Calif., 1935-36; Calvary, Los Angeles, Calif., 1936-41; Holliston, Pasadena, Calif., 1941-49; and the First Church in Oakland from 1949-1957.

His special Southern California leadership included: the Los Angeles Municipal League; Los Angeles Spanish American Institute; Los Angeles Church of All Nations; Pasadena Family Service Society; Southern California-Arizona Youth Institutes; and College Religious Emphasis Week Speaker.

In his recent California-Nevada responsibilities he acted as chairman of the Student Survey Committee in which he evaluated Wesley Foundation and Wesley Fellowship Work in relation to every university, college and junior college in the area. He was chairman of the Urban Life committee which served churches in large cities through surveys, workshops and guidance seminars and convocations.

He held membership in the Southern California coterie of Counselors, a select group of 35 leading consulting psychologists (Ph.D.s) and psychiatrists (M.D.s); the Pacific Theological Group supported by the Hazen Foundation; the Parent Teachers' Association; the Urban Life Committee of National Council Churches of Christ in America and the faculty of the Pacific School of Religion.

Mrs. Dorothy Clarke Wilson, wife of Rev. Elwin L. Wilson, District Superintendent of the Bangor (Maine) District, is spending two or three months at the Christian Medical College Hospital in Vellore, South India, gathering material for a biography of Dr. Ida Scudder, founder of the hospital. Mrs. Wilson is the author of many religious plays and novels, including *Prince of Egypt, Jezebel,* and *The Gifts,* a new *novel to be released in October.*

The Rev. and Mrs. Daniel A. Thurston, Holyoke, Mass., have returned from their extended visit to the Holy Land. Their trip included Egypt, Baghdad, Lebanon, Syria, Jordan, Israel, Athens, Corinth, Rome, Naples, Capri, Florence, Venice, Milan, Geneva, Paris and London. They also visited Santa Maria in the Azores, Lisbon, and Madrid. They traveled in part on the Stowell Scholarship of the New England Conference.

•

The Rev. Wayne Edwin Morgan has been named as the new minister to youth in the Woburn Methodist Church, according to an announcement by Dr. Otto Scott Steele, minister of the church. The Rev. Mr. Morgan is a native of Kansas and a graduate of Baker University of Baldwin, Kansas. He is now a second year student in the School of Theology of Boston University.

•

The First Methodist Church of Melrose has named **Miss Nancy Hadsell** as director of Christian Education to assist lay workers and teachers. A native of Tallahassee, Fla., Miss Hadsell received a master's degree in religious education last June at the Boston University School of Theology.

•

Mrs. Edwin W. Sharp, mother of the Rev. Mason W. Sharp, recently fell in her home and suffered a broken hip and dislocated shoulder. Mrs. Sharp lives in Brattleboro, Vermont.

•

The Rev. and Mrs. J. Rex Shepler recently observed their silver wedding anniversary at St. Luke's Methodist Church, Lynn, Mass.

•

Born to the **Rev. and Mrs. Preston Grout,** Springfield, Mass., July 12, a daughter, Salinda Louise.

•

Born to the **Rev. and Mrs. Ivan L. Nickerson,** Springfield, Mass., a third son, Ross Joel Nickerson, May 17.

The Higher Call

Mrs. Emma W. Burnside, daughter of Mrs. John L. Ivey of Melrose, Mass., passed away July 5, 1957, three weeks before her 94th birthday. The funeral service was held at First Methodist Church, Melrose, with Dr. Lemuel K. Lord in charge. Burial was at Russellville, Indiana, her native village.

•

Mrs. G. Bennett VanBuskirk, wife of the Rev. G. Bennett VanBuskirk, following a five days' illness. A memorial service was held in the Methodist Church, Weirs Beach, N. H., where she was a member. The pastor, the Rev. R. T. Dell was in charge, assisted by the Rev. Ray H. Cowen and the Rev. Charles D. Maurer.

Calendar Clippings

A Morning Prayer

O God, for another day, for another hour, for another chance to live and serve, I am truly grateful.

Take from me this day
all fear for the future
all bitterness toward anyone,
all cowardice in face of danger,
all laziness in face of work
all failure before opportunity,
all weakness when Thy power is at hand.

Fill me O Lord,
with love that knows no barriers,
with courage that cannot be shaken,
with faith strong enough for the darkness,
with strength sufficient for my tasks,
with loyalty to Thy Kingdom's goal,
with wisdom to meet life's complexities,
with power to do Thy will.

Be Thou with me for another day, and use me as Thou wilt. In Jesus' name. Amen

From Trinity Methodist Church
West Medford, Mass.

For A Contented Life

HEALTH enough to make your work a pleasure.
WEALTH enough to support your needs.
STRENGTH to battle with difficulties and overcome them.
GRACE enough to confess your sins and forsake them.
PATIENCE enough to toil until some good is accomplished.
CHARITY enough to see some good in your neighbor.
LOVE enough to move you to be useful and helpful to others.
FAITH enough to make real the things of God.
HOPE enough to remove all anxious fears concerning the future.

—Goethe

From "The Tower"
Newtonville Methodist Church
Newtonville, Mass.

Equals Zero

I ran across this equation the other day:

GOOD — GOD = O

It makes good sense, doesn't it? All the Good in the world amounts to zero if it is minus God. God makes the difference. Life without God is meaningless and is doomed to destruction. God gives meaning and purpose to life.

Two of the most striking symbols known to man are the spire of a Church which points upward to God, and a growing plant which is the symbol of man's need for growth in every area of life.

These two symbols remind us that we need direction in life; we need to be pointed upward in mind and spirit to God. And we need to grow in spiritual awareness of God's will and purpose for our individual lives.

Church attendance is the best way I know to keep us on the right track and to keep us growing.

From The Rev. Francis C. Wilson
Epworth Methodist Church
Worcester, Mass.

The Answers

A great many questions are put to a minister. This column is an attempt to answer some of these questions:

"Dear Parson: Don't you think many people are desecrating the Sabbath these days?"

Yes. And the other six days also.

"Dear Parson: Do you think religion is losing its force?"

Not for those who have it.

"Dear Parson: Do you know who Cain's wife was?" if you can answer this question, I might be persuaded to believe in the Bible."

No. And my advice to you is not to risk your eternal salvation on another man's wife.

"Dear Parson: How can I stop worrying about everything?"

Get to know some people who have real troubles and begin doing nice things for them.

"Dear Parson: Do you believe the story about the whale's swallowing Jonah?"

Maybe. Jonah is not the only preacher who went down too deep, stayed under too long, and came up dry as ever.

"Dear Parson: My eight-year-old boy says that he's not going to Sunday School any more. What should I do?"

My parents used a razor strap; but in these days of electric razors, you may have to find another instrument of persuasion.

"Dear Parson: What do you think will happen to the younger generation?"

The same thing that happened to our generation; they will grow up.

From "The Wesley Herald"
Wesley Methodist Church
Worcester, Mass.

A Prayer about a Lie

Almighty God, as I lie here on this sofa this lovely Sunday morning, surrounded by the Sunday paper and half listening to one of the radio preachers, it has come to me that I have lied to Thee and to myself. I said that I did not feel well enough to go to Church. That was not true. I was not ambitious enough. I would have gone to the office had it been Monday morning. I would have played golf had it been Wednesday afternoon. I would have attended my luncheon club had it met at noon. I would have been able to go to a picture show if it had been Friday night. But it is Sunday morning and Sunday illness covers a multitude of sins. God have mercy on me! I have lied to Thee and myself! I was not ill—I was lazy and indifferent!

—Selected

From "The Gleam"
First Methodist Church
Melrose, Mass.

Success Family

The father of success is work.
The mother of success is ambition.
The oldest daughter is character.
The oldest son is common sense.
Some of the sisters are cheerfulness, loyalty, courtesy, care, economy, sincerity, and harmony.
Some of the other sons are honesty, perseverance, thoroughness, foresight, enthusiasm and co-operation.
The baby is opportunity.
Keep well acquainted with the family.

From Trinity Methodist Church
Cambridge, Mass.

The Perfect Home

The perfect home is a drawn curtain against mistrust and discontent. It is a magnet which draws those whose duties have taken them away back to the place of contentment and rest. Home is a field where may be grown character, nobility and song, or where by neglect may grow the thorn tree of strife and discontent. Home is where you make it. Home is heaven or hell. It is a residence of angels or a dungeon filled with demons.

From Central Methodist Church
North Easton, Mass.

Bookcase

The Faith of Israel, H. H. Rowley, The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa., 220 pages, $3.50. A new contribution to the study of the theology of the Old Testament. Welcomed by students of the Bible and teachers.

Spiritual and Anabaptist Writers, edited by George Williams and Angel Mergal, Vol. XXV of the Library of Christian Classics, The Westminster Press, Philadelphia, Pa., 421 pages, $5.00. "This is an important volume of the Library of Christian Classics, presenting much little-known material, up to now read in the English-speaking world by only a handful of scholars." Needed in the student's collection.

Here Am I, Alba Rick Anthony, Greenwich Book Publishers, Inc., 489 Fifth Ave., N. Y., 171 pages, $3. A Christian autobiography dealing with the problems, sorrows, joys and victories of a faithful wife, devoted mother and saintly Christian. Filled with human warmth.

Pastoral Ministry to Families, John Charles Wynn, The Westminster Press, Philadelphia, Pa., 214 pages, $3.75. A practical manual based on the concept of the Church as the Family of God and filled with helps for the pastor in dealing with the care of Church families. Every pastor needs to read this book.

God's Fool, George N. Patterson, Doubleday & Co., Inc., 575 Madison Ave., N. Y., 251 pages, $3.50. "George Patterson, a young Scot, believed so firmly in a day-by-day submission to God that he decided to give away his money and possessions and rely completely on God to guide and provide." Read his story. It will hold your interest.

Sin and Salvation, Lesslie Newbigin, Westminster Press, Philadelphia, Pa., 128 pages, $2. Basic questions of the Christian faith get a clear and vigorous treatment in this little book. It was originally written for the use of church workers in South India.

Early Medieval Theology, edited by George E. McCracken, Vol. IX, The Library of Christian Classics, The Westminster Press, Philadelphia, Pa. 430 pages, $5. Offers representative selections from the surviving theological literature of the Western church from about 400 to 1100. They deal with dogma, the Eucharistic controversy, homiletics, pastoral theology, and Biblical interpretation. For the student and teacher collections.

Felembe, Jens Larsen, Muhlenberg Press, 1228 Spruce St., Philadelphia, Pa., 275 pages, $3.50. A novel written of tragedy and triumph with a description of life in the jungle.

Where to Go for Help, Wayne E. Oates, The Westminster Press, Philadelphia, Pa., 118 pages, $2. A handbook of ready reference written to the layman. Deals with "going for help" to the Christian ministry, medical, legal, teaching, and social work professions.

The Two Cities, John A. Hutchison, Doubleday & Co., Inc., N. Y., 190 pages, $3.50. The "Two Cities" are the State and the ideal society of the Kingdom of God. A study of the relation of Christianity to politics. Just the thing for serious reading in a time of political stress and strain.

The Family and Mental Illness, Samuel Southard, The Westminster Press, Philadelphia, Pa., 96 pages, $1.50. This is a how-to volume explaining how to recognise mental illness in a loved one and how to deal with it. Reading for laypeople and pastors.

Charles Wesley and His Colleagues, Charles Wesley Flint, Public Affairs Press, Washington, D. C. 221 pages, $3.75. The subject of this book makes it required reading for all Methodists during this year—the 250th anniversary of Charles Wesley. Others will enjoy the story of the greatest writer of hymns. A must.

Bigger Returns
On Your Savings

3½% per annum on Systematic Savings
3¼% per annum on Regular Savings and Paid-Up Shares

4 QUARTERLY DIVIDEND PAYMENTS

- Deposits Fully Insured
- Mail Deposits Welcomed

Mt. Vernon Co-operative Bank
583 BOYLSTON STREET
Wesleyan Building - Copley Square
BOSTON, MASSACHUSETTS

Tilton School
Thorough College Preparation
For Boys, Grades 7-12

Established in 1845 by clergymen and laymen of the Methodist Church. Builds character, responsibility, leadership. Small classes. Understanding masters. Christian atmosphere. Graduates now in 40 colleges. 60-acre campus in Lakes Region of New Hampshire. Brick buildings. New gymnasium with 3 basketball courts. Football, basketball, hockey, skiing, baseball, tennis. Outing Club, Glee Club, Debating, Dramatics. Opportunities for self-help. Early application advised. Catalog.
J. Rolland Crompton, D.D., *Headmaster*
Box Z, Tilton, New Hampshire

Kimball, Gilman & Co.
40 and 44 Broad Street
Boston, Mass.
GENERAL INSURANCE
Stanley O. MacMullen
Henry T. Drohan C. Robert Fraser

This man can give you dependable delivery of

THE CHRISTIAN SCIENCE MONITOR
an international daily newspaper

Housewives, businessmen, teachers, and students all over the world read and enjoy this international newspaper, published daily in Boston. World-famous for constructive news stories and penetrating editorials. Special features for the whole family.

The Christian Science Monitor
One Norway St., Boston 15, Mass.
Send your newspaper for the time checked. Enclosed find my check or money order.
1 year $16 ☐ 6 months $8 ☐
3 months $4 ☐

Name
Address
City Zone State
PB-15

We're Hunting
for
TRUCK PARTS

Many friends of Morgan Memorial are familiar with the truck that calls for their filled Goodwill bag.

But, trucks wear out. Several have gone nearly 300,000 miles.

If enough people give part of a truck, it'll mean one new truck. Which part will you give?

Please mail contributions to **MORGAN MEMORIAL TRUCK FUND, 85 Shawmut Ave., Boston.**

The new
Church and School Year
begins soon
for most of us.

You will need
new copies of the Scriptures.

From us you can get wide variety
many versions - many languages
At each price level best value!

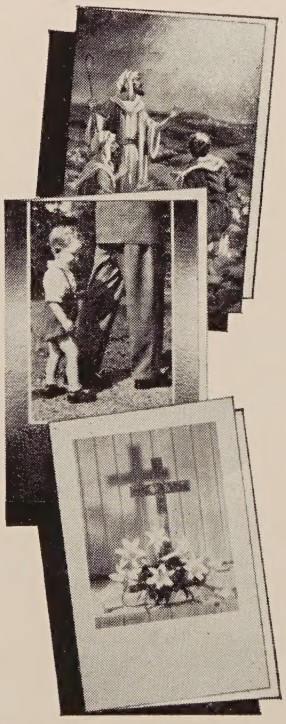
MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street
Boston 8, Massachusetts

Subscribe today—and receive special 4-color Christmas bulletins

METHODIST CHURCH BULLETIN SERVICE

EVERY one of the more than 10,000 churches subscribing to the Methodist Church Bulletin service receives each month a regular suppy of bulletins with a new illustration each Sunday. The special Christmas issue comes in 4 colors —and, if you place your order now, your church will have this joyous added touch for the most important worship service of the year! Order extra quantities at no extra cost.



All the bulletins are lithographed in 2 contrasting colors. They are printed on paper that is suitable for mimeographing, multigraphing, or printing. 8½x11 inches flat when sent to you, 5½x8½ inches when folded. Pages 2 and 3 are blank for your order of worship, and announcements; page 4 may be ordered blank or with a Methodist centered message.

Other Seasonal Issues, Too!

There are four special seasonal issues in addition to Christmas . . . Palm Sunday, Easter, Mother's Day, and World Communion Sunday. All of these may be ordered in increased quantities. The Easter bulletin features a 4-color front.

The minimum order of bulletins is 50 per Sunday. Each month's supply is shipped about a month in advance. Order sixty days ahead and in multiples of 50 bulletins per week. Monthly art sheets and "sentence sermons" are included. (AP)

Per hundred, to subscribers *postpaid*, **95¢**

Add state sales tax if necessary—none on interstate orders

The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd.

"LET US NOW PRAISE FAMOUS MEN!"

The New England Conference gives a choice of three definite dates for Retired Ministers' Day. This year it is "the first three Sundays in November or the nearest possible Sunday." Many will use a November date.

The Discipline sets such a Day as a witness to our Debt of Honor to our own Veterans of the Cross. They gave many thousands of years and an astounding record of living service to our people. Their names were well-known. They were leaders. Now they are seldom seen or heard. Most are past the age set as "the days of our years." They have earned the honor of such a Day as this.

It also witnesses to the practical plans of our churches for their daily support. They deserve our honor and our prayers. Even more, they deserve our careful thought for their daily bread and shelter. Our churches stand by the Conference Board of Pensions and the Preachers' Aid Society as they represent us in making unceasing provision for the everyday needs of the veterans.

Such a Day helps our Ministers and Churches to maintain the honor due these senior ministers and to meet the unending obligation of support in their "sunset years."

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

(Legal Name)

Lester C. Peabody, *President*
299 Atlantic Avenue
Boston 10, Massachusetts

Maurice L. Bullock, *Executive Secretary*
Office at
581 Boylston Street, Boston 16, Massachusetts

Vincent P. Clarke, *Treasurer*
97 State Street

Feb 60
Hills Library
Andover-Newton
Theological School
Newton Center 59, Mass.